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**MODERN ULSTER**







H. S. MORRISON, M.D.

# MODERN ULSTER

ITS CHARACTER, CUSTOMS  
POLITICS, AND INDUSTRIES

BY

H. S. MORRISON, M.D.

AGHADOWEY

WITH TWELVE ILLUSTRATIONS



LONDON: H. R. ALLENSON, LIMITED  
7 RACQUET COURT, 114 FLEET STREET, E.C.4



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MY DEAR WIFE

WHOSE LOVE, COMPANIONSHIP, AND MANIFOLD  
GIFTS HAVE MADE MY LIFE COMPLETELY HAPPY,  
AND CONVINCED ME—MANY YEARS AGO—THAT  
THE CLASS OF WOMEN OF WHICH SHE IS THE TYPE  
ARE THE HIGHEST AND MOST PERFECT FORMS OF  
CREATED BEINGS

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## AUTHOR'S NOTE

THE author desires to express his gratitude to the following friends for services readily and kindly rendered in the preparation and publication of this volume: to Rev. D. B. Knox, Editor of *The Irish Presbyterian*, who made several valuable suggestions after reading the MS. copy, who negotiated with the publishers, and assisted in the correction of the proofs; to Mr Maxwell Given, C.E., Castleroe, and to Mr J. W. Kernohan, M.A., Hon. Sec. Presbyterian Historical Society.

BELLEVUE, COLERAINE,  
CO. DERRY, 1st January 1920



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## INTRODUCTION

Few Irishmen have a more extensive and intimate knowledge of the conditions of Irish life than the author of this book. No Ulsterman is more efficiently equipped than Dr Morrison for a portrayal of modern Ulster folk, their character, customs, policies, politics and ambitions. He has lived the greater part of his life in an interesting Ulster district, Aghadowey, that is inhabited by a full-blooded and keenly intelligent people, a people described by the late Mr S. C. M'Elroy (editor of *The Ballymoney Free Press*), who knew Ulster as few men of his time knew it, as the most alert, brainy, and charactered people in Ulster. This testimony was given by a man of the Route, and he added, reluctantly: "They are superior even to the people of the Route"; than which no higher praise can be given.

Dr Morrison has had opportunities of studying closely every phase of life in Ulster. His public life and numerous activities have enabled him to procure accurate information of the most valuable kind. Dr Morrison, who is a Graduate in Medicine of the Royal University and a Licentiate in Surgery, College of Surgeons, Ireland, was for thirty years Dispensary Doctor of Aghadowey; Coroner of the Coleraine District; President of the Aghadowey Co-operative Creamery; President of the South Derry Unionist Association; President

of the County Derry Branch of the Irish Unionist Alliance ; Grand Juror, County Derry ; Member of the Standing Committee of the Ulster Council ; Representative Elder of the General Assembly of the Irish Presbyterian Church ; Battalion Surgeon of the Ulster Volunteers of County Derry ; Representative of County Derry on the Irish Medical Committee ; Representative of the Medical Profession on the County Derry Insurance Committee ; and Director of the Old Age Fund of the Irish Presbyterian Church.

It will be readily understood that Dr Morrison, being engaged in all these offices, is possessed of inside and exact knowledge, denied to most, and that his is an authentic voice on the vital subjects on which he writes in this engrossing volume.

In addition he brings to bear on the various topics a trained and logical mind, a wide and deep experience of men and events, a balanced and impartial judgment, a kindly and sympathetic outlook, and a rich fund of wholesome humour. The result is a volume filled with veritable information about Ulster, its life, manners, and customs, illustrated by numerous quaint and human incidents, and spiced by homely wit and humour.

In long-gone days I knew Dr Morrison as a schoolboy, broad-shouldered, athletic, and glowingly vital and vimful. We were privileged to be taught and ruled by that greatest of Irish Educationalists, Mr T. G. Houston, M.A., J.P., Principal of the Coleraine Academical Institution, the most influential and proficuous character-builder among the Irish schoolmasters of his time, and happily still with us, though retired from scholastic duty. Under his tuition young Morrison learned

and developed, and became the chieftain and idol of the younger lads. The qualities of brain and nerve and verve that made him leader in games and class-rooms have distinguished him throughout his whole career, and I who esteemed him as the hero of the school, see in every chapter of this educative book, which I have handled in manuscript with affectionate interest, evidences of the dominant will, the clear thinking, and the original verdicts which give real and permanent value to a volume which will help to solve some of the problems of modern Ulster.

D. B. KNOX

Editor, *The Irish Presbyterian*

THE MANSE,  
WHITEHEAD, BELFAST, 1920



# MODERN ULSTER

## CHAPTER I

### THE ULSTER SCOT

THE Ulster Scot is a Scotchman improved by three hundred years' residence in Ulster.

The Rev. J. S. M'Intosh, M.A., at the second annual session of the Scottish Irish Congress at Pittsburg, Pa., May 1890, said : " One of the greatest facts in history is the Plantation of Ulster.

" The 16th April, 1605, should be for us all memorable, by all historic ancestral and constitutional rights ; for that 16th day of April was, as all the State papers show, ' the day of the great Charter.'

" On that day was given forth by the English Court that Charter under which the ' undertakers ' were authorised to start a movement the end of which the world sees not yet.

" But it is a bright and sunny day of middle May which is in many respects the still greater day, for on that May day was the landing of the Lowlanders to restore Ulster and largely to remake history.

" We Americans journey to Plymouth Rock to tell of the landing of the Puritans, and none too often or too fondly ; but let us not forget that the Ulster man has his, and America has a right to know and keep the day of the Ulster landing ; by that landing the seat of a new empire has been formed ; for imperial by proof was that race, that came to Ulster

to change it from savage wilds to smiling fields and busy towns."

In 1912 Sir Edward Carson and his trusty followers in the Imperial Parliament were organising an Ulster Day that will have for this province as much significance as Independence Day has for the United States ; and as in 1605 the Scottish emigrants embarked for their hazardous enterprise in the North of Ireland, and in the face of many difficulties made the wilderness blossom as a garden ; so to-day when every outlook is gloomy their descendants face the future with an easy mind, confident and self-reliant ; seeking no ascendancy, resolved that none shall come, and with a courage that is amazing, trusting in themselves alone, if it should come to that pass, are as ready now as three hundred years ago, to lift to another stage that movement of which with prophetic mind Dr M'Intosh had said in 1890 that the world had not seen the end.

From 1605 till 1692 Presbyterians stood the test, almost daily, of fire and sword and persecution for conscience' sake. The dreadful hardships of the rebellion of 1641, the wars of the revolution, and the Siege of Derry, left them with ruined homes but vigorous and undismayed ; from 1692 till 1780 they bore the burden of rack rents and the infamous Test Act ; but patience has its limits, and submission may cease to be a virtue and become a crime. When all hope of redress from oppressive laws and religious bigotry were abandoned, like the Dutch in Cape Colony, trekking across the Orange and Vaal Rivers, having abandoned their homes to escape unjust British laws, so the Ulster Presbyterian trekked to the United States. Between 1718 and 1770 at least half a million people were transferred from Ulster to America ; more than half the Presbyterian population of Ulster ; and at the time of



the American War for Independence they constituted one-sixth of the total population of the colonies.

Well might the historian Froude in another century write that "the foremost, the most irreconcilable, the most determined in pushing the quarrel with the English Government to the last extremity, were those whom the bishops and Lord Donegal and company had been pleased to drive out of Ulster."

Jealousy on the part of English manufacturers prompted the deliberate destruction of the woollen trade of Ireland in 1699, leaving a large number of Protestants actually dependent on charity; for at that period spinning was the custom; and in every farm house, all through the winter, hired dependents got their food and a small wage at this industry.

The first Bleach Mill erected in County Derry was in Aghadowey in 1734, but during the gap from 1699 people were compelled to make their living out of their poor and badly tilled, but highly rented farms, with in addition, as previously mentioned, the burden of religious persecution. But the men of Aghadowey were not of the type to take this treatment lying down; they had quitted themselves like men at the Siege of Derry, and when they saw their reward, their eyes were turned to the West, where across the Atlantic there was a possibility of securing the equality denied them in Ulster.

When the Rev. Wm. Boyd of Macosquin returned from his successful mission to the New England States, the Rev. James M'Greggor of Aghadowey and 100 families—a large part of his people—sailed for America in 1718. They left their farms and adopted country, and their little house for prayer at Gospel Hill, and marched off in that bright September morning, practically into the wilderness, not knowing whither they went. They passed slowly, old and young, by Ardreagh, and the old church where only on sufferance they were allowed to worship



their Father's God ; on through the Two-Bridge Valley, to Ballynacally, and Ringsend, where they climbed the mountain of Kiltest, and paused to rest themselves and their horses and have a last look at the Bann Valley in which they had fought so bravely, and where so many of their relations had met a violent death ; and then with a sigh or tear and a tightening of the lips, pushed resolutely on through " Boyd's Gap " into the Roe Valley and through Limavady on to Derry and across the sea to the land of freedom, landing in Boston, October 14th, 1718.

" There was woman's fearless eye  
Lit by her deep love's truth,  
There was manhood's brow serenely high,  
And the fiery heart of youth.

There were men with hoary hair  
Amid that pilgrim band,  
Why had they come to wither there  
Away from their childhood's land ? "

M'Greggor tells us : On their eve for embarking for Boston he preached to the Pilgrims from the words of Moses, Exodus xxxiii. 15, " If thy presence go not with me, carry us not up hence."

On the application of the subject to their emigration, he gives the following as the reasons for their departure from Ulster :

- 1st. To avoid oppression and cruel bondage.
- 2nd. To shun persecution and designed ruin.
- 3rd. To withdraw from the communion of idolaters.
- 4th. To have an opportunity to worship God according to the dictates of conscience, and the rules of His inspired word.

The MS. of this sermon was in 1850 in the possession of the Rev. J. M. Whinton, D.D., of Antrim, New Hampshire, U.S.

We find amongst the names of those who formed Mr M'Greggor's party, Mitchell, Sterrit, Anderson, Morrison, Weir, Alexander, Steel, and Stewart, and they came from Agivey, Collins, Mullahinch, Killykergan, Moneydig and Caheney.

More particularly the causes that led to the eighteenth century exodus of Presbyterians from Ulster to America were :

1st. Religious persecutions by the Established Church, and the galling and outrageous operation of the Test Act, which deprived them of the rights of citizenship.

2nd. A system of unjust and unwise landlordism, that enabled landlords to impose any rent they wished, and by this means robbed the tenants of the fruit of their labour.

3rd. Prohibitory discrimination by England against the trade and manufactures of Ulster in favour of those of England.

4th. The enforced payment of tithes from the whole community to clergy of the Established Church.

The vice of the age was intolerance ; the Established Church enforced the Prayer Book ; the Presbyterians, the Covenant ; and the Puritans, the Engagements. Roman Catholicism, helpless and down-trodden in Ireland, at this period had behind it in every country in Europe a much longer record equally bad. The Stuarts never made a promise that they did not break, they never had a friend they were not willing to sell, and it was a happy day for England and Ireland when William III. rid the country of the hopeless breed. William III. was an ardent advocate of civil and religious liberty, and it is a remarkable fact that Catholic emancipation was delayed till 1827, due doubtless to the cause that generated intolerance in all the past history of our country, namely, that side by side of every king sat a cleric, intriguing against, slandering and

doing his utmost to injure every church but his own. Now, thank God, the country is free and prosperous, every religion is treated with equality, and the descendants of the Scottish planters are ready to make the necessary sacrifices to maintain that position.

The Hearth Money Roll of the year 1663 shows that there were 150 householders thus taxable for chimneys and fire-places in the parish of Aghadowey, and 58 in the parish of Macosquin; the rebellion of 1641 had almost wiped out the little settlement; the rebels had demolished Agivey Castle, and the corn mill and three bridges erected by the new-comers; Mr Canning had escaped with his life, but almost all the rest were killed. Scenes like this occurred all over Ulster; a deliberate attempt was made to rid Ulster of the new settlers. Lord Ernest Hamilton, in the "Soul of Ulster," says: "Without any provocation and equally without any warning, the native Irish who, for thirty-two years had given no sign of hostility, rose at a preconceived signal, fell upon the isolated colonists and stripped them literally to the skin. In this condition men, women, and children were turned out into the cold. All succour and sustenance to the outcasts was prohibited under very dire penalties, so the old and the ailing quickly succumbed. The more vigorous hung on to life, and at the end of a week they were hunted down and their butchery became a recognised form of sport."

Lecky asserts that the Irish had provocation. He says: "The pent-up fury of a people brutalised by long oppression broke out at last, they fought as men will fight who had been despoiled of their property; whose religion was under the ban of the law, who expected no quarter from their adversaries, whose parents had been hunted like wild beasts." Sir William Petty estimates the deaths at 37,000; a more moderate

estimate is 4000 or 5000 murdered, and twice that number dead from ill-usage.

There were in 1640 in Ulster 100,000 Presbyterians and 20,000 English Episcopalians. Tradition asserts that prior to this date Presbyterian Churches were to be found in Garvagh, at Gospel Hill and Kilmaconnell. The people who were not murdered made their way to Coleraine, where a successful stand against the rebels under Sir James M'Donnell was made. Typhus due to over-crowding and starvation broke out in the town, and it is alleged that in four months of that black year two thousand bodies were buried in huge graves on what is now the Fair Hill. The survivors went back with bitterness in their hearts to find in Aghadowey and Macosquin that their churches and homesteads were gone. For more than a generation peaceful times and hard work restored prosperity and comfort to the inhabitants of these two districts, when, in 1688 the deluge again appeared; the people flocked to the shelter of the ramparts of Coleraine, and Colonel Blair and the men of Aghadowey successfully guarded the crossing of the Bann at Glasgort. King James' troops failed to capture the town and cross the river and cut off the retreat to Derry. In the end, however, the district and town were evacuated, and all went to Derry, the survivors of the siege coming back again to build for the second time their ruined homes and churches; again in 1798 the ramparts of Coleraine were put into a condition of defence. The Volunteers had secured Free Trade in 1779 and Repeal of the Test Act in 1780. In 1795 the Orange organisation was founded. Only a remnant of the Volunteers joined the United Irishmen, the rebels were countered by the Yeomanry and the Orangemen, and the rebellion of '98 fizzled out in a harmless manner in the Coleraine, Macosquin and Aghadowey districts. The racial and religious differences

accentuated and developed during these long years of contention are in the minds of many fresh and green, and have received a new lease of life by the rebellion of Easter week, 1916, during the great European War. When the Volunteers had secured Free Trade and Repeal of the Test Act, the Protestants quitted company with the Roman Catholics, and to-day, Unionist Ulster means practically Protestant Ulster, and looking back on the painful record from 1640 till 1916, says, "We cannot trust our property and our civil and religious liberty to these men."



## CHAPTER II

### RURAL LIFE

SIXTY years ago working men received from 9d. to 1s. a day. My father used to tell me how when sinking a well for a pump at Moneydig, the man who sank it was able to throw out all the earth with a shovel, the depth not being more than six feet, he did the job in a day, and his remuneration was sixpence.

The population was dense, and the families were large.

The only holiday was 12th July, and occasionally, the May fair of Garvagh. Even now the people of this class marry early, and the children are numerous. I have seen on more than one occasion women who have given birth to twenty children.

In those early times the conditions were more or less such as prevail in China at the present time.

The children ran about bare-footed and got plenty of "stirabout" and potatoes, and smallpox and typhus fever were not uncommon. I am now practising thirty years and have never seen either of the above diseases, although in my youth it was quite common to see people with their faces pitted with the marks of smallpox. Now there is not a disfigured victim of this disease to be seen. Withal the population was healthy and vigorous, and the anæmic boys and girls so common now, with defective teeth, due to tea and sweets, were non-existent. To-day (1920) the conditions are wholly different, a good working man can earn 2s. 6d. a day and his food, and in the summer female workers at hay, flax and oats, will receive 4s. a day.

Education in the schools is free and compulsory. Free medical attendance is provided ; and in the Coleraine Union, by a Government grant, supplemented by a rate to meet the interest on the Government loan advances at a low rate of interest, 362 modern, comfortable cottages, fully equipped as to light, space, number of rooms, sanitary accommodation, and half an acre of land, have been provided to the immense advantage of all classes, and tend in a marked way to increase the aspect of comfort, progress, and prosperity that within the last twenty years has become the characteristic feature of rural Ulster.

The tenant pays for his cottage 1s. 3d. per week, and taxes come to 10s. a year. He can raise on his plot of land easily what pays the rent, and he can work to the man who pays him best, and treats him well. Previously the labourer occupied a house provided by the farmer, and if he fell out with his employer had to leave, and in addition his family worked to the farmer, the latter fixing the wages. Now the labourer has fixity of tenure, and a free market for his labour, and he finds, and indeed both parties find, that it is infinitely more satisfactory.

In the early stages of this revolution, for I cannot call it anything else, labourers were afraid to apply for a cottage, and many of the farmers were hostile, and as the adoption of the Act depended on the Guardian of the district, or some other influence, progressive members of the Coleraine Board, such as Samuel Young, John Stewart, John Morrow, R. A. M'Math, and Jas. Gillespie, pushed the matter, and got for Portstewart and Ballylaggan Divisions a much larger proportion of cottages than in some of the other dispensary districts. After consulting with the Guardians of Aghadowey, such as J. Hegarty, W. I. Hogg, R. A. M'Math, Jas. Gillespie,



Wm. Holland, we also made a push. I got the forms, had the applications signed, condemned the old house, and the Government inspector helped, and so we made up for lost time, and now out of the 362 houses scattered over the six dispensary districts of the Union, Aghadowey has 96. There is still a shortage; not one of the 96 is vacant. The old thatched cottage is disappearing—will, indeed, soon be gone—and when it is seen that more cottages are necessary, another scheme will be undertaken. In the meantime every wise man is anxious not to over-build. If this system had been in force thirty years ago, we should not have had to deplore the depopulation of our rural districts.

Farmers now see the necessity of giving good inducements to the workers to stay in the country, and in the future everything possible will be done by the Rural Council to promote the comfort and health of the labouring class.

The cottages are in most cases double, costing £340, a single cottage costing £170. The Treasury grant in aid of the cottages is equal to 1d. in the £1 on the valuation of the Union, which is £84,271. The charge on the ratepayers is equal to 3d. in the £1 of their valuation. This meets the interest and sinking fund so that the loan will be paid off in sixty-eight years, and the cottages will be the property of the Rural Council. The Old Age Pension, National Insurance, special treatment for consumption, and the provision made by the Churches, such as the Old Age Fund of the Presbyterian Church, which provides for its members destitute or needy through no fault of their own at any age, and the Orphan Society, has brought about such a condition of affairs that in the future there can be no destitution; and an industrious, sober workman is certain of a living wage, and comfort and freedom from anxiety and care in his old age. They have difficulty in

many cases in their early married life when the children are not able to earn anything, but by and bye, as the youngsters grow up, that everlasting contest between income and expenditure grows less severe, and the week's wages often reach £2 or £2, 10s. The money is spent in many cases with prodigal hand, few trying to save, happy and content if they can see their way a month or two ahead, ready to help one another in times of difficulty, and giving with this object as freely as if they had a store laid past themselves for an evil day.

There is now in my district a very old woman who lived in a village attacked with fever. One of the victims had an infant at the breast, and during the progress of the fever from which she happily recovered the milk dried up. This neighbouring woman of whom I write also had an infant and abundance of milk, and regularly during the illness, the sick woman's child was carried to the house and from her breasts she fed the starving infant, regardless of the danger to herself or family. The hungry child is now a grandfather, and I may record the name of the woman who fed him at such risk, Jeannie M'Cafferty, of Ballynacally. She is an old age pensioner. She and her husband are both on the list, living quite comfortably on their 10s. a week. The incident is typical of the readiness with which this class help one another, for with them, although

" Life is chiefly froth and bubble,  
Two things stand like stone:  
Kindness in another's trouble,  
Courage in their own."

If more prosperous times have come to the labourer it is equally true of the farmer. Heavy burdens of taxation have been laid upon him in connection with the Workmen's Compensation and the Insurance Acts.

Social legislation involving as it does heavy burdens such

as effective treatment of consumptives, Dairies and Cowsheds' Order, should, farmers contend, be met from indirect taxation, in other words, from the Imperial Treasury and not from the ratepayer or through direct taxation.

The farmer contributes his share of indirect taxation, and complains that he is unfairly compelled to meet a heavy load of direct taxation in the form of poor rate and county charges for matters affecting national as well as local well-being: in addition he is forced to act as a juror at great expense and loss of time, without remuneration, while a member of Parliament is paid £400 a year, and the County Insurance Committee are paid their travelling expenses plus dinner and loss of remunerative time. The farmer is the most important factor in rural life; if organised in Ireland, he could secure any reform he insisted upon, but he won't organise, he won't attend meetings, and he won't pay, and consequently he is kicked about and imposed upon by Parliament. When driven to it he fought for his life against the landlords and won, and notwithstanding many difficulties, he has prospered in Ulster exceedingly.

I know of no class who work so hard as farmers in this district. In the busy season they and their families are at it from morn till late at night. They, in many instances, have brought their holdings under the Wyndham Land Act, a measure that has done more to revolutionise Ireland than all other legislation combined. The conditions of purchase enabled the tenant to secure a substantial reduction in his rent, and the magic of sole ownership of his farm has done the rest.

The yield of the crops in Aghadowey is wonderful, 20 and 21 tons of potatoes have been grown to the Cunningham Acre, and the same holds with regard to other crops.

Every farmer now makes quite a good thing from his hay ;

he can thresh it and sell the seed for as much as the crop would have paid years ago, and in addition, can sell the threshed hay for almost as good a price as the unthreshed.

In many cases, the poultry yard will bring in £50 a year, and the abounding prosperity is seen in the well-tilled fields, the superior quality of the cattle, and the new and comfortable residences that are being built in many places.

Aghadowey and Ulster are prosperous, content and happy, and why she should be afraid to take a blind leap into the dark is easily understood, for it is an old maxim here, "Let well enough alone."

NOTE.—Post-war prices and wages are entirely revolutionized. The rents of Labourer's Cottages remain at the old figures, wages are 30s. to 40s. per week for men, women 20s. Special wages for flax and harvest workers average 10s. per day. Eggs are 4s. 6d. a dozen. All farm produce shows a quadrupled price.

### CHAPTER III

## HUMOROUS SAYINGS

I HAVE often lamented that I did not take a note of the amusing remarks I have so often heard in my intercourse with country people. If I had done so, I could have filled a volume. Sandy Blakes, whose wife had been sent to Belfast for an operation for cataract, said afterwards when reporting progress at the dispensary, "My wife was never a bit afraid till she saw her two eyes lying on a saucer in front of her."

Mrs M. "I have brought this child to you, doctor, not that I want any medicine for her, I just want you to spend your verdure on her."

Barney M'Cormick, a blind man at Ringsend, gave me as a reason for his blindness, "I had to work too hard, and the heavy lifts made the stars of my eyes fall out."

Barney Heaney, also a resident of Ringsend, was very deaf. He had often to come on his wife's behalf to the dispensary. I never spoke to him for he could not hear, just made a sign and he told me his wants. I noted them one day as follows :

"Give a bottle for her cough; she is going to die, it will surely kill her. She wants a plaster for her back, some liniment for her knees, and give me a box of pills and some of that good yellow ointment. If it does not help her she's going blind, and I think her eyes are going to drop out o' her head."

He got everything, went off quite happy, and I never said a word to him.

John Black, a small farmer getting something for his wife



to whom he was deeply attached, said quite seriously, "She is the kindest strange woman I have ever met."

Speaking of his old white horse, he said, "If he could speak, there is not another horse in Aghadowey like him."

J. R., after his father's death, was thinking of putting up a stone in the churchyard. He asked, "What would it take to put up a stane, say a word or twa about my fether, and rail him in?"

In connection with headstones, there is an amusing story told of one in Aghadowey Parish Churchyard, erected to "the memory of Henry Anderson, Esq., J.P., agent of the estate of the Worshipful Company of Ironmongers, by some of his friends, and the tenantry of the Company, as a memorial of the high estimation in which they held his great talents, and rare business habits; his untiring energy and conscientious discharge of duty as an agent, a grand juror, a magistrate, a husband, a father, and a friend. He possessed the esteem and admiration of all who knew him and the warm affection of all whom he loved." These posthumous eulogies are not always spontaneous outbursts of admiration, as the sequel shows. The gentleman in question was succeeded by his son as agent for this estate, and the tenantry were naturally anxious to stand well with the new authority. Gratitude being "a lively sense of favours to come" explains why they joined in a memorial to an agent whose reputation for harshness and domineering tyranny are fresh in the parish to-day. The other side of the picture has a different flavour.

After the funeral, the back of an old dresser was fixed at the head of the grave with the following inscription:

"Here lies the Laird o' Ruskey Hill;  
He nare did guid but muckle ill,

And where he's noo I canna tell,  
But if he's in Heaven, there's few in Hell."

The story reminds me of Greyfriar's Churchyard in Edinburgh, where there is a somewhat similar stone erected to the memory of Lord Advocate Mackenzie, the unscrupulous lawyer, who as Crown prosecutor brought many of the Scotch Covenantee heroes to the scaffold.

You read the fulsome rigmarole of the virtues deceased had never possessed, and the caretaker of the graveyard gives you the other version in a doggerel poem that has lived for almost three hundred years, of which I only remember a few lines :

" Lift the sneck and draw the bar,  
Bloody Mackenzie, come out if you daur."

The most interesting inscription I have ever seen on a headstone is one in Kilraught's, Ballymoney.

I was born  
In the year 1721. I  
drew my  
last breath 1797.  
The remains of my grand  
uncle Peter, my mother  
and also me,  
Lie here Interr'd in one  
Grave. By this you may  
plainly see  
Death closed our eyes,  
from our tongues no jarring  
notes do resound,  
with spiritual Bodies we'll  
rise, when the last Trumpet  
will sound.

PETER PATTERSON.

At my father's home, we had as a neighbour a cynical and twisted character, who farmed a few acres, and made a living

by going to England as a harvester. This practice was not common with Protestants in Ulster. Indeed I only knew of this one case. Old Willie Morell he was called, and a very quiet, sober, industrious old man he was, who always smoked a black clay pipe, listened to everything that was said, and made his comments in very plain and caustic fashion.

Women, he said, were in some ways like pigs. He had noticed in crossing so often to England that the way to get pigs into a gangway leading to a ship, was to push their head round till they faced the opening, and then pull their tail and the animal responded by bolting forward, because it thought the driver wanted it to come back. It was the same with woman, always against what is wanted.

One twelfth of July, the Orangemen of the district had met in a field near Moneydig, as was then the custom. Everyone, old and young, went to this field to see the procession and to hear the music, and Willie had gone with the rest, accompanied by his wife. The Orangemen usually stayed two hours in the field before going to the next, but Willie tired soon and started home alone. On his way he met a friend of the writer's.

“Are you going to the field?” he asked.

“Yes.”

“Well,” said Willie, “when you get there if you see a woman like no other woman, tell her that her man's awa hame.”

As I grew older, but before I had finished my studies, I began to do a little sick visiting and give medical advice.

In Moneydig there was an old thatcher—that is, a man who made a living by thatching houses. He was suffering from a heart affection that proved fatal, but at this time he was able to talk to visitors. The bed was in the kitchen beside the fire, a common thing in cottages fifty years ago. On one of my



visits, after finding out how the old man was, I sat down at the fire with one or two others, amongst whom was Willie Morell.

They were neighbours, and had come in to visit John M'Cooley, the sick man. The customary gossip and chat went on till Willie Morell said it was extraordinary the number of stones Hugh Brown, a neighbour, had raised out of an acre of ground that he had been sub-soiling.

From the bed John M'Cooley said he had been working to a man called Hugh Henry of Seagorry, three or four miles away, and that out of one of his fields he had raised far more stones than Hugh Brown had done.

"That could not be, it is impossible; I don't believe it," said Willie. To which John replied, "I have seen both fields, I'm lying here, and I don't know how soon I may be called to meet my God, and I say Hugh Henry's field had far more stones."

"I only saw Brown's field," said Willie in reply, "and whether you will ever be out of your bed or not, I cannot tell; but this I can tell, if you say Henry's field had more stones than Brown's you'll go to your God wi' a lie in your mouth."

At my suggestion M'Cooley desisted, and Willie screwed a red coal into the black pipe and went on talking and smoking as if everything was normal.

Early in my professional career, a young man of a rather primitive type came to consult about his sister. I asked the usual questions. How long ill? Had she pain? Was the skin hot? and so on. I had extreme difficulty in getting the hang of the case. Happily I asked, "Does your sister vomit?"

"Na, she disna vomit, but she throws off."

This threw the necessary light on the case, and I was able to prescribe.

My household when I started in life was very modest : a boy to look after a horse and cow, and a maid to milk and do the housework. These two were churning, and my wife from the pantry heard the following dialogue :

(The milk was " swelling," that is, getting frothy and not churning properly, and rising in the churn till it was almost ready to overflow.)

" Churn till the tap, Wully," said the maid. She meant, to lift the churn staff up to the top of the fermenting milk, instead of half-way, which was the correct plan, before the milk went wrong. Willie drove the doctor, and aimed at knowing how to speak, and he replied in the loftiest scorn, emphasising the dialect employed by Mary Jane :

" Churn till the tap, Wully ! "

" Well," said Mary Jane in reply, " you were never colleged any more than me, so howl your tongue."

Eighty years ago a special sanctity gathered round the Psalms of David, indeed some of the bitter controversies in the life of the Presbyterian Church gathered round the question of Church praise, and even now in the reformed Presbyterian Church nothing in the form of a hymn would be allowed in the service, and quite recently I have seen a person who had been accustomed to the Covenanting form, sit as a protest against the use of a hymn when the other members of the congregation rose to sing, and although all are broadening, and the use of hymns in the praise service by Presbyterianism is almost general, it would have been looked upon as an outrage sixty years ago. In those days the singing was good and hearty, and singing classes with the object of improving the music of the congregation were very common, but the question arose : Should they use the Psalms for the mere wordly use of improving their music, when the inspired writers only meant them

to be used in the praise of God? and so their use at a singing class was rejected, and some poetic member of the community fashioned a rhyme that could be used instead of the Psalm. I quote the following as a fairly good example of many others used on like occasions in Aghadowey:

“ As I was coming here the neight,  
Me fut slipped in a hole,  
When I my true love thought upon,  
I able was to thole.”

In olden times it was the custom at tea parties to turn your cup upside down when you had enough, as a hint to your hostess that you would not take any more.

“ Whammel ” is another word conveying the same meaning, upside down, as applied to anything. “ Rive ” is another word for vomit. At soirees people used to, and still do, drink cup after cup of tea.

A lad sat beside his mother at one of these functions and as she finished her tenth cup of tea called to her with evident anxiety, “ Whammel, mother, or you’ll rive.”

The following phrases are in common use in County Derry.

“ Kittick ” handed, *i.e.* left handed.

Couldna lippen it to him, *i.e.* trust.

Hasn’t a gleed, *i.e.* no sense or wisdom.

Tentless, *i.e.* no sense or wisdom.

Not a dolly on her, *i.e.* naked.

Glam. Trying to catch hold of, applied to girl or woman.

Clougher. A loose cough.

Hallion. Rough, uncultured.

A Trake. An epidemic of some disease.

Drakey Day. Damp, not altogether wet.

Droukit. Practically drowned, or very wet.

Droukit stoore. Wet dust.

Dwammel. Sudden and mild sickness.

Clary. To besmear.

Kist. A box or chest.

Cogged. Propped up.

Dunt. To strike with your knee.

Duds. Clothes.

Sark. Shirt.

Skilted. Ran away.

Harned. Cooked bread.

Nane o' yer gab. None of your talk.

Jundied. Pushed aside.

Drouth. Thirst ; a drouthy day ; a very drying day.

Sail or lift. Journey in cart or vehicle.

Brash. Quick turn of work or sickness.

Doncey. Delicate.

Dwoury. Little, undeveloped.

Caff. Chaff.

Saut. Salt.

A blether. Foolish person.

Pou forrit a sate and crack a bit. Means : Fetch a seat to the fire and let us have a talk.

One of the customs to which curiously enough Presbyterians conform, is the practice of burying the dead facing the east. It is all right if the natural conformity of the church and churchyard, and the path leading to it match this arrangement, as it does in Macosquin Presbyterian Church or Aghadowey Episcopal Church. How ridiculous it looks—the arrangements of the stones to the east of Aghadowey Presbyterian and Killeague and Macosquin Episcopal, with the back of the stones to the public road, to the walks into the church, and indeed to the church itself.

I notice that in Drumreagh Presbyterian Church on the Aghadowey road to Ballymoney one owner of a headstone had the courage to shake himself free of this silly superstition; and at Agherton on the Coleraine Portstewart Road common sense asserts itself in a very educative way, for the graveyard is bisected by the public road, and in both cases the stones with their inscriptions face the entrance gate and the public road.

The custom had its origin in prehistoric days, when our ancestors spent their nights in trees or caves, or in the open space, without light or heat, and in terror of attack from enemies, whom they could not see. With the rising sun came light and heat, and sight and comparative freedom from danger; consequently to the undeveloped brain of primitive man it seemed that from the east came all good, and the bright orb of day and happiness, the Great Sun God, Baal.

In the revelation from Mount Sinai through Moses to the Jewish nation, the polytheism, hitherto the custom amongst the different nations of the earth, is swept aside for the monotheism that forms the outstanding feature of the Divine revelation. "I am the Lord thy God, thou shalt have no other Gods. Thou shall not make any graven image of anything in Heaven or earth or under the earth."

Here we have a clean sweep of the multitude of gods that the different nations worshipped.

Notwithstanding everything that the prophets and priests could do, the worship of the sun and moon, etc., kept alive in adjoining heathen races, crept into the Jewish worship, and we have in the Old Testament the wonderful contest between Elijah, the outspoken and at that particular period the fearless Prophet of the only true God, and King Ahab, described so graphically in the 18th chapter of I. Kings, where, after



a trial of strength, the prophets of Baal numbering 450 were put to death.

Even this miraculous demonstration of Divine Authority, followed by such drastic punishment, is insufficient to stamp out the old heresy, for in 10th chapter of II. Kings we find King Jehu destroying all the followers, and the House of Baal, and yet the heresy survives and creeps into the Christianity of the New Testament. The Star of Bethlehem appears in the east, and the wise men who follow it find the Christ and worship Him.

We have this eastern position in the Church.

We bury our dead with their faces to the east—and no matter how unsuitable the situation, the headstone with the inscription must face the east. At the Reformation Protestantism carried this custom with them from the Church of Rome. Presbyterians would resent a cross in their graveyards as indicative of the Church of Rome, but the cross is the common and legitimate possession of all sections of the Christian Church, and an emblem of the fundamental basis on which their Church rests. But the eastern position is to my mind a superstition, and only a relic of a barbarous past that has in it a trace of the ridiculous; for if at the Resurrection morning our bodies rise, the greater surely includes the less, and we shall be able to turn if necessary.

Carrying the dead out of the house and to the grave with the feet of deceased in front is always done even at great inconvenience, as in a small house where the coffin has to be turned at a narrow staircase.

What possible difference does it make whether we go to our grave with our head or our feet first? It is another heathen custom facing the enemy, as also was the custom of which this the nearest approach, burying the dead upright.

## CHAPTER IV

### ULSTER PASTIMES

“ How oft we talk of childhood’s joys  
And tricks we used to play  
Upon each other when at school,  
To pass the time away.  
The boys and girls would often go  
A-fishing in the brook  
With reels of thread for fishing lines,  
And bended pins for hooks.”

As infants, on entering the world, we gasp and fill our lungs with air, and immediately announce our arrival with a cry ; for weeks it is our only language ; but soon new lispings come, some unspellable sound, like “ ech ” or “ ah ” ; and on this we ring the changes, of recognition, questions, pleasure, demands, scoldings, and when all effort fails, we end in the final court of appeal, and with no language but a cry ; even here the inflection or emphasis tells the story, for it runs through the whole gamut, from the continuous drizzle, indicative of a general dissatisfaction with the surroundings, to the shrill tone of anger or fear. In any case the mother understands every note, and long conversations are carried on with such zest and pleasure, that the delightfully fragrant memories linger with us while we live ; and a mental picture is created on which the parental mind loves to dwell, and from which it draws the solace or stimulant so necessary in times of separation, or in the joys or perplexities of life.

The mother going through the household duties keeps replying to the child’s questions, “ What is it, pet ? Do you

want the rattle? Wait till I finish smoothing this collar. There it is, love, let me wipe your mouth, now give its mother a kiss, and let me get on with my work. Ah, it's hungry; a bad mother, to allow the poor baby to be starved. There now, isn't that good? Yes, that's your father, he is brushing his dirty boots, he will be in in a moment; he's a bad man, he didn't speak to baby; he doesn't deserve such a darling, but wait till he gets his hands washed, and dried; there now, didn't I tell you, he loves his wee gem," and the child coos and smiles, and "ah's" and "ech's," and understands and enjoys it all.

In primitive days, when the family of ten or twelve had only got to the stage of one or two, a horse collar was placed on the kitchen floor, and the child sat in it. The bulky collar of a farm horse was usually kept in the kitchen; pressed against the horse's shoulders by the draught chains pulling the cart, or plough, or harrow, it was often wet with sweat, and during the dinner hour was placed in the sun, and at night was kept in the kitchen. It was always dry and ready for use; it was a good substitute for the modern perambulator, even better in some ways, for there was no danger of a fall, and the child sat in this little prison and played with its rattles, or spoons, or spools, or anything handy, and looked around and talked in its own peculiar language; as the family increased one of the older children usually became nurse, and it was no unusual thing to see a girl of anything from nine years on, going through the house or yard, working with the right hand, while with the left she steadied over what is called the "hinch bone" the child she was nursing. When the body was leaned to the side it made this bone prominent and a fair resting-place for the child when steadied with the other hand and arm; it reminded one of a child carrying a kitten, but the infant got used to it, and for the nurse, it shifted the weight from the arm to the leg or



legs ; but when a girl began this at nine and kept on for years till she married or the babies ceased to come, it tended to give the spine a lateral curvature that in some cases was permanent.

These primitive customs are wholly gone ; even with the small farmer the cradle has superseded the horse collar ; and the perambulator is quite common everywhere. The child lives and amuses itself and sleeps in the open air, and has an infinitely better chance of health and vigour, than when it was allowed to creep or slide over a dirty earthen floor, where it picked up and often fell a victim to the various forms of microbic, or bacterial infection. For often the child spent its time on the floor ; when it grew older, but before it was able to walk, as soon as it was set down, it did one of two things, it either fell forward on its hands and knees and crept into various forms of mischief or danger ; or it kept sitting and edging forward one hip, then another. In this way it could slide across a room almost as quickly as by creeping. In due course it went to school, ran races, played ball, and camman—a game like hockey—the round ring with the chorus “ Open your gates as wide as I and let King George’s men pass by, the night being dark we could not see to thread the long needle and sew,” gathering nuts and fruits, spinning tops and playing marbles, a twelfth of July with garlands, and flags and drums and men marching with sashes over their shoulders and sometimes a flute band, and “ yellow man,” and dulse and candy.

Fishing with the thread and bended pin, or the equally primitive plan of “ laving holes,” was another amusement ; that is, you select a deep hole in a burn where fish dwell in preference to the shallows, in the stream above the hole you build a bank of sods to stop the flow, then all hands start to lave or throw out the water—before the dam bursts—and in

the shallow water, of what was before the deep hole, you lay bare the trout and eel that had their habitation at this spot ; or again, with bare feet and legs and arms " we ginnled in the burn," cautiously sliding our hands round a stone and suddenly closing them before a hollow underneath. If this be done dexterously you wedge the trout in its resting-place, from which like a gleam of light it darts at times to seize its prey. To this you add the yearly Sunday school trip to the sea, or a soiree to compensate for arduous but profitable hours spent over the Shorter Catechism, with occasionally a shooting match at Christmas for the old boys, these formed the usual relaxations of the Ulster children.

The city lad looks with contempt on his awkward country cousin, and vice versa. A bright young cousin from Belfast occasionally visited us in our country home at Moneydig, and in my guidance was initiated into what was to him the new craft of rural Ulster. It was unkindly said that I shepherded him by various devices to the vicinity of a depôt of putted lime. I may say this is newly burnt lime mixed with water and run through a box with a grating to catch the stones in it, into a hole three feet deep dug out of the *ground* and kept there for building purposes, or for white-wash about the farm. As soon as my cousin saw the white lime he shouted out, " Oh, what lovely snow ! " and rushing off, sprang into the putted lime, and sank up to the knees, with results that took his seniors considerable time to remove. He had a peculiar way of crying, and kept saying, " Oh, dear oh ! dear oh ! " so quickly that it was very amusing ; on one occasion he insisted on getting on horse-back behind me : we rode bare-back, he with his arms clasped round my waist. At first he was delighted ; but when the horse began to trot he shouted to stop, kept it up, and frightened the animal ; this made things worse, and

then he lost his seat, but kept a death grip of me. In the end both fell off, and then the loud "Dear oh! dear oh!" began. I was dreadfully afraid of his mother and mine; all was blamed on me; suddenly he stopped and said, "Just as I was about to fall I saw in the grass a bird's nest and eggs." "Yes," said I, delighted, "let us look for it"; and in the joy of the nest the fall was forgotten.

On another occasion he lost a game of hat-ball, and the penalty was to hold your hand against the wall while the victor threw the ball at it with all his force. When ready, he pulled away his hand, put his head to one side, and baring his neck: "Hit me here," said he, which I promptly did, and as it was a much more tender spot than the hand, he raised a terrible din of "Dear oh!" His mother came rushing to the spot and this time deservedly jumped on me with "you young blackguard."

I had taught a pet lamb to "dunch;" "butt" is, I believe, the proper term. A lamb is an apt pupil at this game; it comes up to sniff and smell and look for its milk, and you face it and push it gently on the head. It pushes against you; after a few pushes it goes back a step or two and rushes at you, and so on till it becomes an expert. This is good fun, but as the lamb grows up to maturity it becomes a danger; a full-grown ram would knock down and seriously injure a grown person. I used to hold my coat a little to the side, and the animal dashed into it, not seeing the device; or again, I would lie down and raise my feet, holding them together to receive the shock that often sent me along the ground; but my city friend had no fear, was cocksure he could dodge the beast, and was sent spinning, ignominiously defeated at the first attack, to the old chorus of "Dear oh!" and so on; but in the end he became quite acclimatised and bore the falls and knocks and stings as if he had been bred to it.

To-day our workers are asking and about to get a half holiday every Saturday. The public school games of the past are now common in the poorest country circles, especially football and cricket. The twelfth and thirteenth of July, first Monday in August, first Saturday in May and the agricultural shows in Garvagh, Coleraine and Ballymoney are observed as holidays by many of our people ; and in pleasure they easily spend in a day as much as their parents spent in a year ; but however we may rejoice in Ulster's progress in games and pastimes, and all other matters, our mind goes back to the simple, primitive pleasures of our youth ; the Twelfth spent in our own districts, the huge luxury of " yellow man," the boys and girls joining in the " ring," hide-and-seeK, the Easter eggs, and burning nuts on Hallowe'en, the blowing of bubbles mighty fine and building of castles in the air, in which we all indulged, have at times an inexpressible attraction, and oh, how often have we longed for those bright days again, and how gladly we welcome an acquaintance of that time, to whom we can say, " Do you remember ? "

## CHAPTER V

### RURAL AMENITIES

IN agricultural Ulster the landlord has disappeared ; this class retains only two public positions, that of Grand Jurors, which is purely an ornamental position, and in addition they form the Deputy Lieutenants of the counties ; which is also a class reserve of considerable value, because entrance to it has been closely guarded ; both bodies exist to-day because admission to, or exclusion from them, did not conflict with public interests.

In the olden time, the landlords dominated everything, especially every board in the county, from the Grand Jury down to the Board of Guardians ; and appointed all the paid officials in the county. Popular control has swept them from every position except those above-mentioned, and over them the public have no power. An odd member of the class finds his way to the County or Rural Council, but this is rare ; the farmer rules from top to bottom and no landlord or labourer has a chance. The old school of magistrate has ceased to attend the Petty Sessions Court, and many well-to-do farmers would not care to accept this office, which is now in many circles not looked upon as an honour. On a recent occasion I was interested in a case coming before a local Bench, and was in doubt as to the wisdom of speaking to a magistrate on the matter, and consulted the police sergeant ; he happened at that particular time to be in company with three other sergeants, and all heard the conversation. I asked should I speak before-



hand, or leave the details of the case to come out in evidence. "You never know," was the reply, "what they will do, and although I think it does not matter, it might be as well to speak." "In my Petty Sessions district," said the second sergeant, "if you don't go to them and tell your story before the case is tried, they are offended at you."

The status of the Bench of Magistrates has been lowered immensely by the appointments of recent years, say, the Liberal appointments for the last thirty years.

The old school would have done a job, on the Bench or as Poor Law Guardian, or on the Grand Jury, or Road Session, for himself or one of his order; but in the average case he was strictly just. To-day it is very different. Cases are decided before evidence is heard, and a solicitor with a wide practice in County Derry gravely informed me that, as between Protestants, magistrates would go straight, and between Roman Catholic litigants the same holds, but between a Roman Catholic and a Protestant, the Protestant has not a chance in—mentioning several benches that I was acquainted with. This was his opinion, with which I did not wholly agree; but there is something in it, as I found out myself, being a witness in a case between two Protestant parties before a Roman Catholic bench. I found the side for whom I was engaged had two solicitors employed. I asked why the family solicitor was not considered sufficient, and the reply was that he had advised that seeing the other side had engaged a Roman Catholic solicitor in addition to their own family solicitor, it would pay to have one with us.

The swing of the pendulum has given practically no power to the labourer; he has no organisation and except that no Rural or County Councillor would take a public line of opposition to him. Only an odd man amongst the farmers would take





OLD LABOURER'S COTTAGE



up his interests ; to-day (1918) this class is beginning to assert itself. During the spring of this year in County Down (Ards Peninsula) labourers struck for a half holiday on Saturday ; after a fight, farmers conceded them two hours, that is, work stopped at 4 P.M. instead of 6 P.M., and now (August 1918) the strike is coming again for full half holiday and 30s. a week. The Government or Labour Bureau is sending labour from Donegal to take the place of men on strike, and save the crops of flax and potatoes. I have had experience of wages of 12s., 15s., 20s., and 30s. a week, and find that a decent labourer will do to-day twice as much or more work for 25s. than was done in the same time under the old rate of wage.

Being a J.P. or a member of a public board does not necessarily increase your standing in your own class, for like other social spheres you have grades amongst farmers who like to have their circles select. We have the farmers' socials or subscription balls as particular as the county families in issuing their invitations ; and fashion is followed as carefully. A honeymoon trip is now considered necessary in the best farming circles, and one or two motors at the wedding ; indeed, a new custom to set the hall-mark of blue blood, and one that raises you into the best society in the opinion of those who adopt it, is to be married by special licence. This costs a fee of £10, and the more cost the more honour is a widely held and popular fallacy. I knew of one couple who were married by special licence in the church. One can with difficulty understand a £10 fee to enable the ceremony to be performed in the privacy of one's home, but to pay the fee to have people talk of one's grandeur and have only a common house in which to have the ceremony performed is foolish, but after the payment to go and get married in church in common plebeian fashion is ludicrous.

Even with small farmers, communion and marriage with the working class is not common, and although girls sometimes break away and get entangled with a labourer it is rare. If it happens, the maid goes to America and the man follows and marries her.

Intermarriage is rare between Catholics and Protestants. A fatal barrier is the Orange institution, but when a mixed marriage does take place I think on a balance the Church of Rome is the gainer. The narrow view held by the people, if not taught by the clergy, that outside this particular church there is no salvation, tends to urge those of this faith to make strenuous efforts to bring into the fold a child or relative. Protestant views being wider, members of this communion, although doubtless with their own prepossessions, do not make it an absolutely vital matter. Protestants, however, recognise this great Christian truth, that in Christ all are equal, and you consequently find, at all of their churches—especially small ones in rural Ulster—perfect equality prevailing; a working-man, if of good consistent character, will be elected to the eldership, and at the church, in the grounds, and everywhere about its precincts, the rich and poor mingle on terms of equality and shake each other's hands in friendly Christian good fellowship.

Jealousy exists between the classes; conflicting interests are hard to reconcile. The labourer says the farmers, even in building the District Rural Cottages, select a plot of inferior land off the farmer's holding, and rightly complains; for if the farmer is paid a good price fixed by a Government arbitrator, he might give good land, even if it cost more, instead of the clay corner of a field that may be wet, inconvenient, and difficult to cultivate.

It is well known that farmers were hostile to the labourers getting the franchise; again and again I have heard them

say, "Gladstone was a grand man, he set the farmers free, but he made one huge mistake giving labour a vote." It was another offence to grant old-age pensions, and the crowning act of injustice was done when the Accident Insurance and National Insurance Acts became law. The average labourer looks upon the farmer as his enemy, a man who claimed a fair rent, and fixity of tenure for his farm and in the end land purchase for himself and refused to share any benefits or allow equal privileges to his employee, paying the minimum wage, giving him the poorest food, and charging the full market price and more for anything he sells to the labourer at home, or for any horse work he does for him.

On the other hand creameries, labour-saving machines, etc., were anathema to labour, who shortsightedly did not see that the farmer, strangled by Free Trade, was forced to these methods if the industry was to live; and yet even at the worst, if labourers were friendly and willing to help the farmer at his busy seasons, a return was made of milk and horse work, and no decent labourer lacked for any accommodation that would not be forthcoming from some neighbouring farmer; and if we hear a farmer always complaining of the workers the fault is probably with himself. Of course all are not reasonable, and some are constantly raising trouble if they can, but taking the class all round the percentage of decent, fair men amongst them is just as numerous as that to be found in any other sections of the community.

## CHAPTER VI

### FAIRY FOLKS AND FANCIES

AWAY back one hundred years or more in Ulster history, many people believed in fairies or wee folk ; even fifty years ago a smaller section held the same views, and to-day a number still exist who firmly assert that things otherwise inexplicable are due to fairies and the evil eye. These interesting people lived in some unknown, inaccessible places, and visited the haunts of men at their own sweet will, and although as a rule kindly, genial, and harmless in their actions, if interfered with they could punish the offender.

In a village near my childhood's home belief was firm that fairies came and went, visible or invisible. One person asserted that a dainty little woman dressed in green came into her house, and talked of matters generally for quite a time, and on departing borrowed a peck of meal. That day twelve months, she came back and returned the meal with a word of thanks and kindly smile, and in a moment disappeared. They had parties in "gentle bushes," and a bright light was seen in many of these during long winter nights ; the tiny steps up the tree or bush were pointed out by one person to another, and people heard their laughter and fun at intervals through the night.

A farmer in this village had an outlying farm on which was a cottage occupied by an old woman and her daughter ; this young girl, Bella Quigg, invited a young friend from the village

to spend the day with her. The guest came, carrying her spinning-wheel, as thrifty matrons now take their knitting a happy day was spent, when suddenly through the door the bright radiant form of a little woman dressed in red cloak and bonnet danced into the house, and sat before the fire, holding up her hands for warmth. "Oh, Bella, who is that lovely little thing?" said the visitor, and frightened by the strange voice the fairy disappeared. Just then the old woman, Madge Quigg, came in, and very crossly told the stranger she had done a very wicked thing, and said she was never on any future occasion to disturb any stranger or even notice one in her house.

On no account was a "gentle bush" to be disturbed, for the fairies could "blink," as they had for their defence the "evil eye," or ability to secure that punishment would fall on whom they would.

Others had this power, or people thought so. I remember an old woman in my youth who carried the letters, or post, as it was called, to Moneydig from Garvagh. She walked on her bare feet—a common thing in those days—and wore a lilac bonnet. This was a quaint old figure, comical looking; but a bare-footed woman is unlucky to meet. She called on one occasion in a house on her way, with a letter, and got a drink of milk and a piece of dry bread, going away without making any remark. The people were churning, and churned on for three hours, but no butter came; the churn of milk was laid aside, and two days after the old woman again visited their house and on this occasion got butter on her bread, and tea; and on leaving said, "I wish you luck of your churn and butter, God bless you." They again began to churn, and there was butter in abundance.

In another case, a young serving-man having fancied a



young girl went to court her, and as the saying is "sat up" with her, which means, as is the custom, that the rest of the family went to bed and the young people were left alone. During the night the young man heard constant sounds of drip, drip; towards the morning the young girl left the room to get tea for her sweetheart, and in her absence he made an investigation, and found milk passing slowly through a straw and dropping into a crock. A crock was always used for keeping milk; it is made of glazed earthenware, and did not taint the milk as would happen in the case of a wooden vessel. This story was readily believed, and meant that someone's cows had been blinked by a person with the evil eye, or by wee folks, and the milk was conveyed in some mysterious way a long distance to this crock through the straw.

Certain things were unlucky to meet; to see a single magpie was bad; the driver of my motor invariably salutes in military fashion a single magpie when we are out driving; and then he spits. You conciliate by the salute, and you spit out the bad luck. "Where did you get such a silly notion?" I asked. "The Master, sir, he always did it." This was my son, who, whether in fun or earnest, professes to believe in luck, and such weird things as fortune-telling, and he must have heard of this custom somewhere.

Cattle dealers, and mostly all dealers, look for, and beg luck-penny from the seller, and belief in luck is fairly universal amongst certain classes in Ulster. At the back of many doors is nailed the horse shoe with the open ends up to hold the luck.

"Ther's a story handed down in Irish pages,  
It has existed since the time of Brian Boru,  
The best of luck is always sure to follow  
If behind the door you only hang the horse's shoe.

Then gather round me every Sunday morning,  
Let the children roll upon the floor,  
I'm going to give you all a timely warning  
Not to take the horse shoe from the door."

The first milking from a newly-calved cow was done into a vessel containing a silver and a copper coin.

A farmer going out to sow a field of corn sent the seed in bags drawn by a horse in a cart, but in addition he carried over his shoulder the sowing sheet full of seed, to have a full hand for birds or anyone in want on the way, as this was thought to be lucky.

It was unlucky to hand a newly-sharpened hook or sickle or knife to anyone. In the olden time, when the grain crop was cut with hooks, the men sharpened them for the women, and when the process was complete threw the hook on the ground, otherwise you would likely cut yourself.

When the farmer got his "melder" of meal home from the corn mill, before tramping it in an ark that held up to a ton, a peck or so of the meal was given to some poor person, as this was thought to be lucky and was called a "mill bannock."

But all these quaint customs and notions taught a very important lesson, that is, when one is able, to have a generous, open hand for the poor, and to treat always the helpless people, or wee folk, with consideration. A somewhat modified feeling has taken its place, as the following story—the truth of which from personal knowledge I can certify—will show.

The owner of the remote, outlying farm on which Madge Quigg lived, gave it forty years ago to his son, who lived and reared his family on it. His mother-in-law, who belonged to the old school, said early in their married life to her daughter: "Jane, dear, I'm very unhappy about you, you live so far away that no poor woman calls at your door, and it's a terrible thing

not to have a poor body's blessing. I have asked the lame beggar woman to go to you every time she is round " ; and so it happened once a week there was always the kindly greeting and generous gift for the destitute woman at this isolated dwelling, and in return, " God bless you, ma'am, you and your family," and who can say that there may not be something, nay, a great deal, in it ?

Truly the ways of ancient Ulster are changed. Potatoes are no longer grown in ridges, planted or set, as it was called, by slow, laborious, manual labour. Now, everywhere, they grow in drills, the work being done by horses, and the growing plants are carefully sprayed and disinfected twice a year to keep off disease.

The shearing hook is gone, and the slow tedious method of cutting the grain in which every handful had to be firmly grasped and cut and laid in the strap. Slapping or slashing by which one could cut as much more was sternly forbidden as wasteful through not cutting the straw close enough to the ground, every head of grain was carefully gathered and won, and carted home and stacked and thatched with the utmost care. It was as carefully threshed with the flail, and the grain, after being dried and ground into meal at the mill, was stored for use in a huge box or ark kept in some very dry loft, preferably over the kitchen fire, the packing process being a fine art, in which the meal was thoroughly tramped by a person with clean washed feet, and clothed in fresh white trousers or dress. This plan made the meal keep fresh and sweet till the following year. The milk was kept in crocks and pans and churned by the hand in wooden plunge churns, and the butter, freely salted, was taken to the market often a month old.

Now in Ulster we cut the grain with a reaper and binder.



No thought is given to a long stubble left in the field or the loss of a head or sheaf.

The steam threshing machine has displaced the flail and the horse machine. The meal ark is a thing of the past ; American and Canadian and Indian meal have taken the place of the home-made article. The milk goes right off to the creamery and is churned the morning after it is milked, and the next morning is sweet and fresh in the English market. " Gentle bushes " and " wee folk " are ignored or treated with an incredulous smile, for progressive modern Ulster in the main gives little heed to sentiment and none to superstition.

## CHAPTER VII

### THE FLAX INDUSTRY

THE Ulster farmer makes a good deal of money by his flax crop. Year in year out a crop of oats is certain, but there is more risk of gain or loss with flax, and if a crop fails one year, the cost is so heavy it takes two good years to repay what is lost in the lean year.

The ground has to be specially prepared, and the price of seed and cost of labour is very heavy ; in 1916 women were paid 4s. a day, plus their food.

After pulling, this flax is carted to the dams for steeping, and when retted is thrown out, beat by beat, by a worker standing up to the waist in water, for the flax-water cannot be run off as it would injure the fish in the rivers. The wet flax is carted to grass fields and spread to dry ; when this is effected it is stacked or taken to the mill to be cleaned. This is done as follows : the flax straw is passed through rollers to break up the straw and facilitate its separation from the fibre ; it is then made into stricks by women workers. Stricks are small handfuls that the scutcher can easily manipulate. He holds it over the stock and turns it round and round and opens it up and holds it over again till the handles—steam or water-driven—beat it against the stocks as they revolve, clean it of all the broken particles of straw, and the cleaned strick is neatly dressed and twisted into shape by the scutcher.

Any sort of an old house where water-power could be made available was good enough for a flax mill, and as Aghadowey was well supplied in this respect and had old disused linen mills, these have all been utilised for dealing with flax.

Work in a mill was dangerous and unhealthy, and the workers engaged in this industry were of the poorer class and more improvident and worse educated than any other class in the community. There are three people going through the Aghadowey district at the present time, each with only one arm, the other being pulled clean from the body by rollers in flax mills. In one case attended by me the shoulder blade was attached to the arm when pulled off. The scutchers often get serious injury to their hands and fingers when holding the strick over the stock ; if the hand passes too far, or is pulled by the strick as it receives the blows of the handles, the hand is sure to be injured. The dusty atmosphere of the mill in many cases injures the health of the workers, and creates a call for stimulants that in the end induces alcoholic indulgence. As a rule mill workers chop and change every other year ; the wife is engaged as a stricker, the children are neglected, the garden is not cultivated, and they have no fuel for their fire except " shoves," that is, the broken up flax straw from the mill ; such was the standing of workers thirty years ago ; it is changing rapidly for the better, but more tea and whisky is drunk by these workers than by a like number in any other country industry

To what is this change due ? I reply, to an altered environment that makes the occupation healthier and safer, and to the action of the Labourers' Acts in producing healthy homes from which the tenant cannot be evicted at the caprice of the owner.

The Home Office insists on all machinery in mills, etc.,

being fenced, that is, boarded in, or so arranged that an accident is not likely to take place.

The same authority insists on all mills being ventilated by means of fans.

When a scutcher falls out with his employer in the mill he seeks another job, and a bicycle will carry him two or three miles or further; but he need not give up his house, and his garden is cultivated, and firing provided, and his children go to school like those of other labourers. His health being better there is less craving for drink, and his position being raised his morals respond, and he takes a pride in his house and children and in himself that is all to the good.

A countryside wants many hands to do its work, especially at certain times. The workers go into the mills when the harvest is over and the slack time coming; and their work is over and they are free to help in with the crop the following spring.

Mr John N. Hazlett, Manager, Belfast Bank, told me that in 1916 on some Saturdays in Coleraine they paid out to farmers £10,000 for flax. As there are three other banks in this town, one can imagine what a good source of wealth it is to a neighbourhood.

The ventilation of all the mills in Ulster was due to us in Aghadowey. In Rushbrook Mill the attendant at the rollers was, through his own carelessness, caught in the machinery by passing below the machine for a near cut; his coat sleeve was caught, not in the rollers themselves, but in the cog wheels that drive them; the arm was badly injured between the elbow and shoulder, and Mr Hegarty, the owner, at my suggestion, got a trap and we all went with our utmost speed to the Cottage Hospital, Coleraine, where the final dressings and splints were applied. Some brief notice appeared in the papers, and the

Inspector of the Home Office came to see how the accident occurred, and as some slight defect in the "fencing" was noticed he pointed it out to me. "Quite right," I said, "see to all these matters; but what about the ventilation of the mill itself, where the health of the worker is gradually being undermined?" "I cannot get evidence," he said, "doctors won't give it; they are afraid of the millowners." "Nonsense, I will get you any time all the evidence you need." "Agreed," said he. We had a big test case, and Mr G. B. Snape, H.M.I.F., went into the matter with great zeal. I was able to produce without much difficulty men prematurely aged, worn-out mill workers, with damaged lungs and hearts; or suffering from asthma or bronchitis, and considering the fact that these workers are only engaged about five months in the year, it can easily be understood how deadly it would be if the work in the mill was continuous.

Dr Legg, a medical inspector in the Home Office, came over and secured specimens of the mill dust, and had photographs taken, showing when magnified, sharp pointed cruel particles of the flax straw, as dangerous looking as pieces of glass; the whole atmosphere of the mill is charged with this material, and how any lungs or mucous membrane can suffer it without damage at an early date is a secret no medical man could understand. We won the case at the Petty Sessions Court, and the millowners combined and took it to the County Court, but their appeal was dismissed, as, after hearing the evidence, the millowners had not a leg to stand upon. As a result any Petty Sessions Court must follow the County Court's decision and convict a millowner, if he does not remove the dust from his mill: putting in a fan is not enough: the dust must be removed. Owing to defective buildings it is impossible to ventilate mills properly, but all have now



fans in use, and the result is a great change for the better. We have now in the district the mills of Messrs M'Collum, J. H. Hegarty, L. Hunter, all modernised, and the old mill we selected for our test case has been purchased by Mr W. Blair, remodelled and fitted with electric light.

There was some difficulty about getting the men to give evidence in the test case, being afraid of their employers. Mr Snape never could have done it unaided. It was, however, a good day's work for the men, and the owners also; and, started on the road to reforms, each mill will now try and keep up to date.

But James Younge, the millowner selected for the test case, never forgave me; he made a personal matter of what was a public issue, and as he was an old friend I was sorry.

Again, in the matter of cottages, the men were unwilling to apply for a new cottage lest they would give offence, and hence were always changing, with disastrous results.

However we got quite a number built, so that a scutcher living anywhere in the district can ride a bicycle to any mill, and the results are telling in the morals and comforts of these people, who, owing to higher wages, are already in some cases forming a sort of aristocracy of labour.

I have mentioned that Mr Hegarty and I took the damaged workman to the Cottage Hospital. In a serious case the dispensary doctor can summon to his assistance in his own district another doctor for a dispensary patient, and the Guardians pay the fee; the Cottage Hospital is outside Aghadowey district, but we got the Local Government Board to sanction dispensary doctors getting help there although, strictly speaking, beyond that doctor's district.

In no branch of agricultural industry has the progress been so marked as in the handling of flax, but even yet the

methods are primitive, and the machinery practically the same as that used fifty years ago. Roughly the only change is that water and steam power now do the work that formerly fell on human muscle.

As a lad I remember frequently watching the process on my way through Moneydig to the National School at that place ; the farmers in this village had very small holdings, and the old-time customs lingered longer than on larger farms.

Scutching flax was a tedious job, carried out by hand. The straw was dried on a little kiln built in the open but in a sheltered place, to prevent the fire being blown with the wind. The fire was on the ground and a clever arrangement of sticks provided a resting-place for the flax straw, when being turned and carefully dried over the coals, placed at a safe distance below. When dry, the straw was crushed by being struck and beaten by a broad wooden instrument called a mell, the flax resting, during the process, on a broad flax stone specially chosen for the purpose and erected and fixed at a proper level and height. This preparatory work was done by the man ; the woman then stricked the flax and scutched it by a handle, while the stock over which it was held was a wooden structure, secured by stones placed on a projecting footboard, which rested on the ground and carried the weights.

Women were always the scutchers ; it was quite an industry. They went long distances, got their food, and about 9d. a day, taking the stock and wooden handle with them when engaged on a job. This method is a thing of the past ; the melling stone—which had a second use, namely, to crush whins upon during the winter as a food for horses—may occasionally be seen ; an interesting relic of a bygone past, just as the old kiln for burning lime-stone on the farm, is still to be seen, but in both cases a complete change has come.



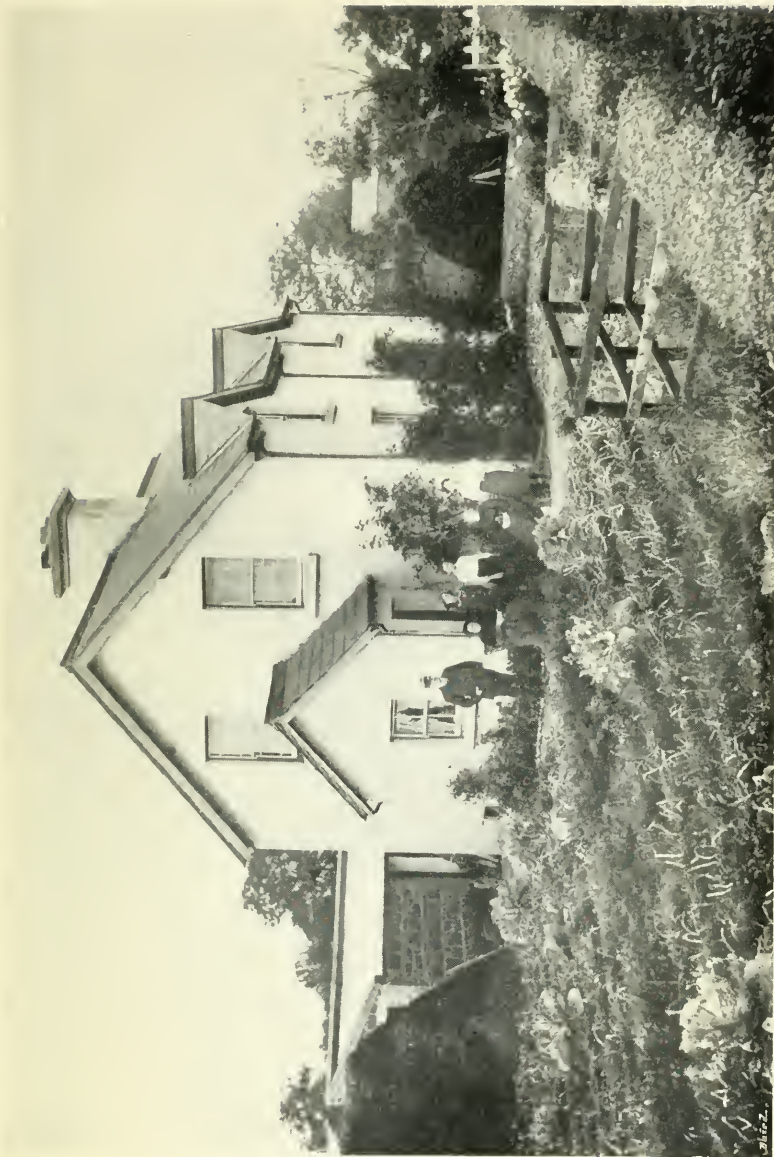
The flax goes to the mill and the lime is burned at the quarry, and carted or sent by rail to the nearest station.

Many of the changes due to the war will remain, and already we see signs of a new industry. Social conditions make it impossible for Russia now to produce flax seed, and that from Holland is injuriously affected by the fact that the war has prevented the change of seed so necessary to produce a first-rate sample; and Ulster flaxgrowers, shut out from these, their usual sources of supply, are compelled to fall back on their own efforts.

Already home grown seed is taking the place of the foreign article, and I figure it is quite possible for Ulster in the near future to be an exporter, instead of an importer, of flax seed.

The war has killed the vicious system of Free Trade, responsible for most of Ireland's ills, through keeping farmer and labourer submerged in common hardships and poverty. We may therefore hope at any rate for a continuance of remunerative prices, and the following results given to me by an intelligent and careful farmer, Hugh M'Fetridge, R.D.C., Aghadowey, show how experiments carried out by him in 1917 practically doubled the income from an acre of flax:—

He deseeded the crop grown from six pecks of seed. This threshed 48 pecks' worth at the ordinary rates, 15s. 6d. a peck . . . .	£37 4 0
The deseeded fibre yielded 2 cwt., 1 quarter, and 11 lbs., sold at 22s. 6d. per stone . . . .	21 2 8
	£58 6 8
Same amount unseeded and scutched 3 cwt., selling at £12 per cwt. . . . .	36 0 0
	£22 6 8
Gain by new method . . . . .	



NEW OR DISTRICT COUNCIL COTTAGE



In the same proportion of profit the increased return from two bags or fourteen pecks would roughly be for a farmer skilled at the business £30 an acre.

The Belfast spinner, and the Ulster farmer, if they work in double harness as they are doing now, will form a combination hard to beat. The University and Technical School of Belfast will bring science into the industry and its possibilities are vast. An effort is being made by the Department of Agriculture to extend this industry to the south and west of Ireland, and if this were successful it would do much to improve the material wants of the people and increase their present abounding prosperity.

## CHAPTER VIII

### THE LINEN INDUSTRY

THE English Parliament forced William III. to give his sanction to the Bill which ruined the Irish woollen trade, but the King did all in his power to repair the serious loss and injury sustained by the Irish people. He effected this by fostering the linen trade. His efforts failed in the South, but were successful in the North. In 1711 the trade had become firmly established in Derry and North Antrim, and the farmers and labourers converted their homes into miniature weaving factories, in which from one to four or five looms were kept at work during the winter months, according to the number of the family. Until 1725 every branch of the linen manufacture was performed by hand, the whole process, including bleaching, being done by the same people. Machinery for bleaching processes such as washing and beetling was not attempted till 1725, when the first mill for this purpose was erected at Ballydrain, in the parish of Belfast.

To provide buttermilk for bleaching purposes a large number of farmers devoted their attention to dairy farming, and the butter trade developed rapidly, as they were able to dispose of their buttermilk to bleachers, who used it as the only acid employed in bleaching linen down to the year 1761.

The first bleachmill erected in County Derry, was in Ballybrittan, Aghadowey, by Mr John Orr, of Coleraine, in

the year 1734, and he was soon afterwards followed by Mr Blair, who erected Ballydevitt and several others.

Aghadowey is therefore the home of the bleaching industry in County Derry. The old linen seals of the bleachers in Aghadowey and the district around Coleraine, such as the seal of "Hemphill, Smith & Co., Greenfield, Colerains" is really an Aghadowey firm, but the name "Colerains" is used as being the market town where the cloth was purchased and stamped by the linen Seal Master. In accordance with a special Act passed by the Irish Parliament in 1763 which enacts "that no piece of linen cloth of the kind or denomination commonly called and known by the name of 'Colerains' shall be sold or exposed for sale that shall not be when brown and before the same shall be bleached, 32 inches broad at least, or that shall not be when bleached 30 inches broad at least, upon pain of forfeiting such piece."

The superior quality and fineness of Colerains or  $\frac{7}{8}$  and  $\frac{4}{4}$  linens became known to all the wholesale and retail buyers in the markets of Europe and America, and all cloth bearing the official stamp of "Colerains" had a higher market value than similar material manufactured elsewhere. This led to others dishonestly stamping their products as "Colerains," and to prevent this fraud the Act of 1763 was passed.

In 1833 there were eleven bleach greens in the parish of Aghadowey, and 126,000 pieces bleached, almost exclusively for the English market. Peat fuel in addition to water was extensively used to generate power in the bleaching mills, and many people found employment in cutting, winning, and carting the peat to the mills.

In 1835 the gentlemen chiefly engaged in the linen trade were :—



## AGHADOWEY.

John Knox . . . .	Rushbrook.
George Dunbar . . . .	Landmore.
J. Hunter . . . .	Flowerfield.
Mrs Hemphill . . . .	Flowerfield.
Alex. Orr . . . .	Keely.
Thomas Bennett . . . .	Ballydevitt.
Alex. Barklie . . . .	Mullamore.
J. M'Cleery . . . .	Moneycarry.
J. Wilson . . . .	Meathpark.
R. Hazlett . . . .	Bovagh.
Mrs Wilson . . . .	Killeague.

## MACOSQUIN.

Rev. T. Richardson . . . .	Somerset.
Stephen Bennett . . . .	Greenfield.
Richard Bennett . . . .	Ardverness.
J. Wilson . . . .	Drumcroon.
J. Gamble . . . .	Dromore.
Miss Heyland . . . .	Ballyness.
Captain Hannay . . . .	Castleroe.
Curtis M'Farland . . . .	Camus House,

In 1835 there were in Macosquin four greens capable of finishing 60,000 pieces annually. The only remaining firm at this date in Macosquin is that of Henry Gribbon & Son, Coleraine. Mr Gribbon was one of the progressive business men of this important centre, not alone in commercial circles, but in religious and social work, such as the Cottage Hospital in which he took such an active and beneficial interest. The Ballydevitt firm keeps up its reputation, but the name of the founder is gone from the parish.

Aghadowey House was the property of the Blairs. The immensely thick walls of solid masonry loop-holed for defence show it was built in the troublesome times of the Revolution.



John Blair married Jane Gage, daughter of the Rev. R. Gage, Rector of the parish in 1689.

Colonel John Blair's daughter and heiress married John Stirling, only son of James Stirling of Walworth and Hannah Macausland, Fruithill, County Derry. They had fourteen children. The Blair family in this way merged in that of Stirling. The only representative now left in the district being Mrs Dr Creery, Riverton, Coleraine. The Stirlings bulked largely in Aghadowey during their residence at Moneycarry and Keely, and distinguished soldiers of the family have their courage commemorated by memorial tablets in the Parish Church.

The Blairs parted with Ballydevitt, Francis Bennet being the purchaser, and in 1835 it was owned by Thomas Bennet, whose brothers owned Greenfield and Adverness. The Ballydevitt firm was managed by James Thomas. In 1856 it was extended and rebuilt, John Adams being taken into partnership under the name of Bennett & Adams, ultimately becoming Adams & Co., Ltd.

In 1856 when Mr Bennett was seeking an active partner, he first gave the offer to Mr Thomas, who refused, and then came John Adam's chance, who seized it, and became successful, proving the truth of Shakespeare's dictum that "there is a tide in the affairs of men that taken at the flood leads on to fortune." Mr Thomas is still spoken of in Aghadowey with respect. He played a prominent part in the history of Ballylintagh and Drumore congregations. His daughter, Mary Thomas, was married to Archibald Moon, son of Daniel Moon of Lisnamack, who was Poor Law guardian for Aghadowey after Wm. Orr, who was the first guardian in 1840. The name of Thomas has disappeared from the parish, but his grandson, James Thomas Moon, J.P., purchased and rebuilt his grandfather's

residence and laid it out so beautifully with timber that it has added greatly to the charm of the district. Mr Moon is now a member of the firm in Ballydevitt. His son, William, is also in the business, two others being solicitors practising in Coleraine, Garvagh and Kilrea, and two daughters who, with their mother, reside at Ballydevitt.

#### MULLAMORE GREEN.

This extensive bleachgreen was established by James Barklie of Larne. He was succeeded by his son Alexander, who took into partnership his cousin, George Barklie, under the name of Messrs A. & G. Barklie. The firm was progressive and in every way up to date, and through this influence became one of the most extensive bleachgreens in Ireland, absorbing in its prosperity the smaller greens in Aghadowey, such as Gortin, Moneycarry, and Rushbrook. They gave out yarns to a great extent, and their handloom weavers resided at a distance of a ten mile radius from Mullamore. The firm must have kept in work 1250 looms and in employment 1200 families. The wages at this period, 1850, were small; a man averaged from 9d. to 1s. 3d. per day, and a female from 6d. to 9d.

Mullamore was chiefly kept in work by John Mulholland, Belfast, now the celebrated York Street firm. About 1870, Messrs Alexander and George Barklie retired from the firm, and their place was taken by Thomas, eldest son of George Barklie, and William Spotten, Belfast, who incautiously ventured on great extensions, and a time of depression following, the business collapsed. It remained vacant for long years, and was ultimately purchased and worked as a beetling and saw-mill by W. K. Hanna who came from Ballymena. There are five public houses near the premises; these were a source of great attraction to many of the workers. Mr Alexander

Barklie and his sister Mary were earnest evangelical Presbyterians and were famous for their generosity and piety ; with their help classes for the young, and Sabbath Schools were instituted, and ministers came regularly on the invitation of Mr Barklie to conduct a service for the workers on Sabbath evening, being paid £1 for each service. Mr Barklie was a generous subscriber to the funds of Aghadowey Presbyterian Church, where a memorial tablet in the vestibule commemorates his virtues.

The bleaching industry of Ulster laboured under many difficulties, and that part of it that had its home in Aghadowey was specially handicapped owing to the fact that there was no railway, and goods and coal had to be carted from Ballymoney and Coleraine. Indeed, at an early date, all the linen was carted to Belfast, and a special class of carters devoted their time to this work. Ballydevitt generated its steam from peat ; all summer, workers were employed cutting, winning, and carting the turf for this purpose. John M'Vey, of Moneydig, was ganger in Carnrallagh bog for Mr Adams of Ballydevitt and Mr Bennet. Across the road from him in Moneydig lived a man called Thomas M'Cleester, who was in the employment of the Rev. Mr Killough of Moneydig ; the minister, who was also a farmer, on one occasion scolded M'Cleester for not doing enough work. M'Cleester made no retort, but told a neighbour that he felt it very much, and using the quaint phraseology of the time, said : " When the Magpie begins to carry the sticks I'll take him short," which meant he would submit till March, when the birds begin to build their nests, and then he would get work cutting peats in Adams' green, and one of his children would wheel, and so there would be work for two, and revenge for the clerical tyranny. M'Cleester was married to a woman called Morrell ; her father was nicknamed Daddy, and he had

a son always called Daddy's John. There was also in Moneydig a poet of sorts. He put gossip, good and bad, into rhymes, some of which are quoted to-day.

" Ould Daddy, young Daddy, Daddy and the son,  
When ould Daddy lost his temper, young Daddy run,"

and then it went on to tell how M'Cleester fell out with Killough and now

" Was working under John M'Vey  
At sixpence happeny regularly,"

with the emphasis, to give it the proper swing, on the last syllable in each line.

In the end coal became available, and efforts were made to deliver it from the Bann at the Agivey Bridge, but this failed, and in order to facilitate carting, hills were cut, as seen at Keely, Ballydevitt and Cullycapple. Railway accommodation becoming available, the carting system ceased. Ballydevitt and Dundarg are now the only firms left in Macosquin and Aghadowey to carry on the bleaching business. Moneycarry is only used by Wm. Clark & Sons as a beetling mill in connection with the large and prosperous works at Upperlands, which are becoming such an important factor in the economic life and politics of South Londonderry.

The bleaching business suffered greatly from lack of organisation, and the consequent cutting of prices ; but that is a thing of the past, and the bleaching industry is now as effective and close a trust as any that can be found in the United States, where trusts are said to be a speciality. That played-out school of political economists—who unfortunately had the ear of the British public till Mr Joseph Chamberlain laid bare their Dead Sea fruit—told us no trust could live in Free Trade England.

The bleaching process is carried out by chemicals, chlorine set free from ordinary burnt lime by means of sulphuric acid, and one can easily understand how linen webs may be damaged by the use of too strong a solution. The door is open to perpetual friction and litigation. I have known a firm claim £100 for damage and settle for £5, and again, one firm competing with another for custom and cutting prices and taking on another firm's workers. The trust as at present constituted compels any firm getting linen bleached to sign an agreement, in case of any dispute, that the matter will be left to the decision of certain gentlemen who are named. If a worker leaves without a clear discharge no other firm will take him on. The price for bleaching is fixed.

An existing firm may extend its premises, but no new firm can start a green. For instance, I have water power and housing for a bleach-green ; it has not been used for forty years. I cannot start a green without permission. I could not get permission, and if I started, no firm would give me work ; and if they did, their trade would go.

If a firm broke out against the combine, and went to a bleacher who was working at a cheap rate and refused to fall into line, a firm would be set apart to compete, the loss being borne by the Bleachers' Association, and as a firm usually manufactures one class of goods, others would not sell another class ; and the bleacher would meet the same difficulty, no one would give him work. It is the old hopeless struggle of individualism against collectivism ; so perfect was the organisation that during the Home Rule controversy the linen business so dreaded Nationalist ascendancy, owing to some threats by, I think, John Dillon, against Belfast, that the organisation acted unitedly in support of the opposition ; subscriptions for each firm, arrived at on a certain scale, were



fixed and paid, such as £50, £100, £200 and £400. The trade originally was at the mercy of any unscrupulous worker or firm, and now the position is reversed. The Bleachers get decent remuneration and the system works well. The brain that evolved this effective organisation was that of the late Sir Alexander M'Dowell; it was he who broke the back of Larkin's famous Belfast strike. In talking over the question of the strike he said to me, "If Larkin had been able he would have left the employers stripped of everything and naked in the streets." Sir Alexander's death is a great loss to Belfast and to the Presbyterian Church on whose behalf he laboured unceasingly. His portrait adorns the Board Room of the Assembly Hall, and it was there before his lamented death. And yet, notwithstanding his great organising power, he was a failure in the Irish Convention, where he was obsessed with the idea that he could solve the Irish Problem. His colleagues found that in politics he was utterly at sea, and acted as a child.

I mentioned in the beginning of this chapter that the English Parliament tried to foster the Linen Industry. Bounties were given and administered by a Board representative of the four provinces; it sat in Dublin, which at that period possessed a Linen Hall, and was the distributing centre of the industry. These bounties never amounted to more than a premium for excellence on specially well-made goods, and the Linen Trade at that period extended from Antrim to Cork. They had ceased, before the era of steam-driven production, and the reason Ulster holds the industry is the old story of grit and staying power when difficulties are met.



## CHAPTER IX

### BELFAST

UNIONIST Ulster, pulsating with industry, thrift, self-reliance, and patriotism, would have been snowed under by the Nationalists if it had not been for Belfast ; like a rock the business head of Ireland and the civic head of Ulster stood, firm and unyielding, against the successive waves of agitation and misrepresentation that for thirty long years have beaten upon us in the North of Ireland.

One hundred years ago Belfast was an unimportant village on the mud-banks of the Lagan, and what it is to-day is due to the grit and business capacity of the Ulster Scots, for they initiated, and carried to success, without government help, the vast industries on which the prosperity of the city rests. The city has to-day a population of 405,000, and covers an area of 14,937 acres.

A large part of the town is built on a swamp. I remember in my college days watching with interest how contractors laid the foundations on which rested the ordinary well-to-do houses. A large crane grasped and up-ended the tree, which was kept in position by some metal frame, while a huge block of iron fell with a force of tons, driving the pile seven or eight feet at each blow. The piles were pine, larch or scotch, and although 40 or 50 feet long, were driven to the required depth with as much ease as a man with a sledge would drive a five foot paling stab for a garden fence. Difficulties in Belfast are grappled

with, and overcome. I forget the figures, but in 1917, Sir T. W. Russell pointed out at the Dublin Allotments Association, that Belfast had three plots for raising extra food in war-time for one in Dublin ; in the discussion that followed, the Dublin plot-holders demanded free passes on the trams, going to and from their plots, and legislation to enable them to take possession of any land thought good for the purpose. Like piling at great cost for a good foundation, the Belfast plot-holders went straight at their difficulties, and in 1918 produced from these practically waste spots, food worth £70,000.

The Belfast Municipal Technical Institute rests on 3,000 piles used to make good a defective foundation.

The City Hall of Belfast is equal to anything of its kind to be found in the United Kingdom. I remember the famous old Linen Hall, sitting in extensive grounds in Donegall Square ; this ancient landmark, a somewhat dingy relic of more primitive days, has gone, and the new hall has taken its place at a cost of £360,000, in my opinion, well-spent money, for the hall is magnificent, and the site ideal.

The old City Hall was taken over by the Ulster Council, and used as the Headquarters of the Ulster Unionist Party and Volunteer Movement ; but at the outbreak of the War it was offered to and accepted by the Government for War purposes in connection with recruiting, and other kindred objects.

The valuation of Belfast, which in 1851 was £182,854, amounted in 1901 to £1,196,051, and the growing wealth of the city has enabled the Corporation to carry out large schemes for the improvement of their property, in the matter of housing, sanitation, and widening of streets. Standing on an alluvial deposit only five or six feet above sea level, made efficient sanitation a serious matter, but all these difficulties were

overcome ; since 1867, £65,000 has been spent on the construction of arterial district sewage, and in 1887 a main drainage Act was passed for the purpose of extending, at a cost of £300,000 main trunk, and intercepting sewers for collecting all the sewage of the city and discharging it into the sea at a great distance from the town. On equally broad lines the Water Commissioners of the city collect and provide for a pure water supply for drinking and domestic purposes.

The Harbour Commissioners have been spending vast sums on the quays and the harbour ; previous to 1883 they had spent £500,000, and under an Act in that year, they obtained authority to expend £2,500,000 ; and in August 1918 the new Chairman, H. M. Pollock, congratulated the Commissioners that unlike all other dock and harbour commissioners in the Kingdom they had not been obliged, through War conditions, to approach the Government for authority to increase the harbour dues on goods and vessels beyond the statutory maxima fixed by Parliament.

The result of wise administration is seen in health and progress everywhere ; the bright animated look everywhere visible is not an accident, but the result of the energy of the inhabitants and the honest, clean administration of its public boards. The magnificent street called Royal Avenue was run through the centre of the town in 1884, abolishing Hercules Street, then a slum.

And when we consider that Belfast is a vast industrial centre without any special advantages, with a bad situation, we can credit its administrators and people generally with a business capacity that has produced the following results :

1. Death rate per thousand—Belfast, 21.6 ; Dublin, 25.9 ; Cork, 21.1 ; Limerick, 22.1 ; Londonderry, 15.8 ; Coleraine, 12.8.

2. Pauperism per 1,000 of population, Labour Gazette, 1912—Belfast, 107; Dublin, 296; Cork, 336; Manchester 228; Glasgow, 263; average for United Kingdom, 220.

3. The revenue collected at the port in 1886 was £1,658,516. This had grown to £3,000,000 early in the present century; the tonnage of vessels cleared, 1863, was 1,000,000. This had grown in 1901 to 2,230,000 tons. Before the War one of the shipbuilding yards employed 13,375, paying a weekly wage bill of £25,000. In August 1918 the hands number 21,550 and the wages bill is £72,000 per week; other firms show like advance.

4. In 1912 taxation in the city was 5s. 1d. in the £ on valuations over £20, 4s. 6d. in £ on valuations under £20. Cork, in June 1918, struck a City rate, 16s. 3d. in the £; Dublin and Sligo, about 15s. I should say Belfast rates are only about half of these other Irish towns.

5. The Poor Law administration in Belfast, for sympathetic treatment of the poor, plus efficiency and economical working, is an example to any English or Irish town. I went over the great establishment in company with a friend who is also a Presbyterian chaplain; Mr M'Ilrath took special pleasure in pointing out to me how everything in reason had been done to promote the health and comfort of the inmates, and of course I was familiar with the reports of the Local Government Inspector, but I had no idea that such an admirable institution could exist under the Irish Poor Law System. In every respect the details were a revelation, and the Institution would compare favourably with the Cottage Hospitals that are springing up in our Ulster towns, such as Coleraine, Ballymena, and Portrush. I came away delighted with what I had seen and entirely in agreement with my friend the Rev. John M'Ilrath, when he said that the Belfast citizen as a Poor Law Guardian

could make even the Irish Poor Law system a thing to be proud of.

The Queen's University, a substantial building of red brick, has had a rather troubled history. Built in 1849, as a constituent college in the Queen's University, it was denounced in conjunction with the colleges of Cork and Galway as "godless" by the Irish Roman Catholic Church. In the end the Queen's University was broken up, and the Royal University established in its place; the only change made in the Royal was the admission of some Catholic schools in Dublin, but even this did not satisfy the demands of Romanism, and the Royal was pulled to pieces, and the National University set up in Dublin, Belfast College getting higher rank, being made into the Queen's University.

All this friction resulted from the Government carrying out its special ideas, irrespective of what the Irish Catholic Church thought or wanted.

The Irish ideal is that in Primary, Secondary, and University education the Church should control everything. Modern ideas went so far as to allow in the old Queen's University through Deans of residences—each church to nominate its own—every student to attend if he wished once a week for religious instruction; as a matter of fact the students did not attend. Now Roman Catholics have got a University of their own in Dublin, and all we ask in Belfast is to be free from clerical meddling; and yet the trouble is again coming up; there is a lectureship in connection with the University, on Scholastic Philosophy, and a section want to make it into a Professorship. As Ulster views the education question, the Roman Church has seriously damaged National or Primary education, Secondary education and University education in Ireland; Trinity College alone escaping; and we say,



having got a University of their own, where they can teach anything they like, why in common fairness should they come to the New Queen's University with subjects of no value, and in which the average University man has no interest.

I remember the demonstration of the students held in the Belfast College to protest against the killing of the Queen's University. Dr Porter, the College President, came out of his official residence to try and restore order. He was badly received by the students, who groaned him vigorously; then we had a funeral, and with much formality we buried and read a service over the grave of poor old Queen's; by and by, when all had quieted down, a small band, of which I was one, disinterred the corpse and carried it quietly to the Doctor's door, where he found the coffin the following morning with this inscription, "Dead, but will rise again." And so it did; the dead Queen's University is, since 1909, the living Queen's University, and a wide field of work is before it, not alone in medicine, arts, and engineering, but in applied science, to industry and commerce and agriculture, and in connection with the training of our primary teachers and the new school of commercial travellers, who will in the near future go forth equipped with all modern languages. The University will follow the record set by the City Council and the Harbour Board and be worthy of the traditions of Belfast and Ulster.

In the matter of open spaces and parks Belfast is fairly well provided. Ormeau Park had an area of 100 acres, Botanic Gardens, 17 acres, and other parks are Alexandria, Woodvale, Falls Road, and City Hall grounds, where, during the summer months, young and old can enjoy in beautiful surroundings and with comfortable seating accommodation, the music of military or constabulary bands.







ULSTER FARMHOUSE—OLD STYLE.

Belfast Technical School cost £100,000, with £40,000 additional for equipment. It had a pre-war staff of 200, and 700 pupils, and is located in College Square near the old museum, and convenient to the birth-place of that great scientist Lord Kelvin. The Academical Institution is a remarkably plain, unpretentious, solid block of red brick, but it has behind it a record for educational success that effectively adorns the establishment.

Campbell College, Methodist College, St Malachy's College and Victoria College are some of the outstanding educational establishments with which Belfast is amply provided.

The Assembly Buildings, round which the activities of the Presbyterian Church centre, cost £80,000, and is one of the finest buildings in the city.

The Methodist College cost £30,000, and is another distinctive feature; these all combine use with ornamental purposes.

The Albert Memorial, one of the ornamental buildings of Belfast, is a clock placed on a high tower.

The Public Library also contains the Museum, and has its habitation in Royal Avenue; this fine street is also the site of the General Post Office and the Ulster Reform Club. The different churches are fine buildings in keeping with the appearance of the City.

Presbyterians have 33, Episcopalians 20, Methodists 15, and Roman Catholics 6.

In the matter of Christian co-operation Belfast has set an example that is worthy of commendation; the different clergy of the Protestant Churches find a common platform in the great Assembly Hall, and Bishop D'Arcy is broad enough to have had the Moderator of the Church of Scotland and the Irish Moderator preaching in the Cathedral. In this respect

we in Ulster reckon Belfast has set an example to the Empire.

In the matter of hospital accommodation and charitable institutions Belfast is up to date ; not only are there large general hospitals, but special institutions for throat, children, and women are equal to the demand. That most recently established is the Ulster Volunteer Hospital for wounded soldiers and sailors.

In November 1914 the Headquarters Council of the Ulster Volunteer Force made an offer to the War Office to provide a fully equipped Hospital for sick and wounded soldiers and sailors ; the offer was accepted on January 8th, 1915, the Hospital was completed and duly opened on this date by Sir Edward and Lady Carson. The original capacity was 114 permanent beds. In 1916 the capacity had grown to 280 beds, and in two and a half years from the opening the beds had increased from 116 to 610.

The Orthopædic and Limbless Department is one of fifteen large hospitals in the United Kingdom, and in addition, Curative Workshops and Gymnasium are in full working order, with shops of various industries ; blacksmiths, carpenters, fretwork, tailoring, bootmaking, everything in fact that medical science has designed to restore health and vigour to our soldiers and sailors, and mobility and efficient motion to damaged limbs and deformed bodies by such plastic operations and curative exercises as experienced surgeons can provide, bone-grafting, suturing of torn nerves, transplanting of tendons and those other wonders of surgery undreamt of a few years ago are now of everyday occurrence.

The total record for the year ending September 30th, 1917 is—

Expeditionary Force patients . . . .	2,051
Orthopædic patients . . . .	501
Limbless patients . . . .	254
Officers and pensioners . . . .	208
	<hr/>
	<u>3,014</u>

The foregoing belong to religions as follows :—

Presbyterians . . . . .	1,083
Episcopalians . . . . .	949
Roman Catholics . . . . .	654
Methodists and Baptists . . . . .	94

190 cases were furnished with artificial limbs. The cost of maintenance beyond the War Office allowance for the year was £11,000. This is met by subscriptions from those in sympathy with the work. The Empire generally has in many respects revised its estimate of Irish values since the outbreak of the War. Lloyd George himself stating publicly that the record of Belfast was equal to any city of its size in the Empire. I have given the details of the Ulster Volunteer Force Hospital rather fully, as it shows the public spirit of the Ulster that was behind that body, whose whole-hearted support of the Empire in this crisis, and whose magnificent generosity to all war charities has been unique.

The diversities of industries is an important factor in the prosperity of Belfast. Men find work on the island, women in the huge linen mills and the rope works and that multitude of smaller industries that follow where a large population is concentrated.

Recently I watched with interest the 150,000 workers that surge into the streets from the linen mills and island at the close of the day's work. I watched tram after tram in endless throng cross the Lagan and turn down towards Camden

Road to pick up the workers from the island and carry them to different parts of the city, and then to watch the men who walked, pouring up from every side street ; it reminded me of starlings on a winter evening sweeping in hundreds and thousands from the country to the plantation where they had a fixed resting place for the season.

I thought of what those men were doing in times of peace, creating the wealth of the country, and how in these times of stress and competition with the workers of the world these self-same men had on more than one occasion broken the record.

They turned out the first standardised ships in weeks less than the record time. They hold the riveting record of the world ; the first record was Robert Farrant in, I think, one of the American yards, with a score of 4,276 rivets. Three other records followed, till Mr John Moir left all in the shade by riveting in the floor of a standard ship 11,200  $\frac{7}{8}$  rivets  $2\frac{1}{2}$  inches long, as the day's work. Workman & Clark's yard may be proud of their champion riveter, who deserved the silver rose bowl and cheque for £50 given by Sir George Clark, and the £25 prize through the Daily Mail.

I noticed on the painted side wall of a house in Ballymacarrett a very elaborate life-size painting of King William, and Sir Edward Carson and Sir James Craig, and bracketed with them in my mind the myriads of vigorous artizans I had been watching on their way from work, and then I added the Orange Institution, standing for religious and civic freedom, and fashioned in this way a solid block, against which Home Rulers, Socialistic Atheism, and little Englanders and Pacifists would beat themselves in vain. I have watched the Belfast workman in the Hippodrome and the Empire smoking his pipe and enjoying himself, and noticed how few visit the bar, and I again tender my tribute of admiration.



Recently in a huge mass meeting of the Ulster Hall, in temperate, clear, reasonable speech he asks for shorter hours so as to gain more time for study and healthful exercise and pleasure, and again I say their attitude is right and their demand reasonable. They have again broken all records by forming a Unionist Labour Party, a much-needed reform, for in labour circles too long in Belfast the tail has been allowed to wag the body ; there is room in Ulster Unionists' circles for Labour Members of Parliament of the true Imperialist type, for we all recognise that national well-being is dependent on its wealth-producers, the army of workers who produce, and spin, and mould the raw material into the finished article. Surely they know their own wants and can best express them, consequently their adhesion to any party gives it a stability otherwise impossible to attain.

Belfast, with five of the greatest industries of their kind in the world, with its position of being the third port in the United Kingdom, with its vast population of industrious workers, and their huge output of ships and linen and ropes and engineering products, is naturally the head of Ulster, and Ulster, owning three and one half times more shipping than the rest of Ireland, producing 48 per cent. of Irish oats, 41 per cent. of all Irish potatoes, 53 per cent. of Irish fruit, and 99 per cent. of Irish flax, with the additional fact that Ulster pays £4,915,377 in Customs and Revenues, or more than twice the rest of Ireland, makes the North-East of Ireland a fact that cannot be ignored, and if the right of self-determination is to govern communities, then I say, by every test that can be applied, Ulster can claim that right.

Running into Belfast from Green Island the view from the train is delightful ; the Cave Hill in the background and beautiful residences well situated and prosperous-looking,

with the broad waters of the Lough on the other side, make a landscape that is full of charm, and although Belfast looks as if it were dumped down in a basin, and has constantly hanging over it a cloud of smoke from its myriad chimneys, its setting, nevertheless, has many beauties; vegetation in its many forms is healthy and vigorous, so different from the industrial midlands of England, and a trip on a tram-car from the higher suburbs of Malone and the Lisburn Road to Glengormley is most enjoyable; on the left the Antrim Hills, on the right the spacious Lough and picturesque town of Holywood and the handsome villas that fringe the County Down shore, is as interesting and varied a view as one could wish to look upon.

I have a profound admiration for Belfast and its people, for all it has done is only the earnest of what it has to do.

Recently I spent hours in walking through the city cemetery, admiring its beautiful entrance, its well-kept roads, and trim borders; with the monuments turning their back on mediævalism and facing the paths of man in practical Belfast fashion. I stood by the last resting-place of men I had known in other days. Dr Kane, the Grand Master of Belfast Orangemen; Professor Rogers, the M'Mordies, Hans, William and R. J., whose widow, in recognition of her dead husband's merits as well as her own, has only a few days ago been unanimously co-opted to the city council, again establishing a very creditable record to the city fathers. I stood by the newly-made grave of Robert Thompson, M.P., and as I read the inscription on the numerous fading wreaths, I thought of those imperishable records with which his name would always be associated, the City Hall, Assembly Buildings, and Harbour Board, where his great business capacity and long

views enabled him to insist on an expenditure that then seemed extravagant, but is now known to have been wise and prudent. To my mind the most touching incident of this visit was the grave of Dr Williamson, the silver-tongued Presbyterian divine of the Great Fisherwick congregation. I remembered as of yesterday the plain, simple Gospel of Divine Love that he always preached ; “ the old, old story, ever, ever new.” It is twenty years since the doctor crossed the bar, and yet on the day of my visit there lay on his grave a bunch of beautiful natural flowers as fresh as if they had only been gathered. These men of whom I write were typical of all the talents and gifts that were used and needed in making Belfast what it is to-day ; to these, and to those who have succeeded them and are carrying to completion the work so well begun, I gladly pay my tribute of admiration, which comes not from me alone, but from every son of Ulster who willingly concedes that this great city is at once our strength and pride.

## CHAPTER X

### POLITICAL

IN 1885 the admission of working men to the parliament—and franchise worked important changes of which we are now feeling the influence. Outside Ulster Parnell swept the Irish constituencies, and in Ulster, Liberalism practically ceased to exist. The New Electors were either Nationalists or Tories. Liberalism put up a fight in many constituencies as in South Derry, where, in a three cornered contest T. M. Healy had a clear majority over the combined vote of his liberal and conservative opponents. The explanation being that many liberals desiring to keep out the conservative, voted for the Roman Catholic and Nationalist, T. M. Healy, who is still one of Ireland's ablest representatives. It had another and even greater influence, for it brought W. E. Gladstone to adopt the Home Rule programme of Parnell.

In 1886 there was another election on this issue.

Nine-tenths of the old Liberal party in Ulster seceded from Mr Gladstone on this question, and to-day there are no more strenuous opponents of the policy of an Irish Parliament than the descendents of the men who all through their political life had resisted ascendancy and helped to break the evil influence of the Irish Land system. They had worked in conjunction with Roman Catholics till Home Rule became a question of practical politics, but no inducement could persuade them to help forward this policy of an Irish Parliament.

The ties of old political associations, and love and reverence for Mr Gladstone made many hesitate, but as the danger became more urgent the waverers fell into the ranks, and to-day Ulster Presbyterianism or Liberalism, for in truth it is Liberal still, stands practically solid against this policy.

In 1913 a laymen's memorial against Home Rule was introduced to the General Assembly, and in the fullest house ever recorded of practically 1100 members, only 43 could be found, not to vote for Home Rule, but "to pass from the question." To one familiar with the past history of Presbyterianism in Ulster it was a telling demonstration. One of the speakers, a man of courage and great ability, Rev. J. B. Armour, M.A., of Ballymoney, was making what seemed to many an attempt to commit the house by means of a dishonest resolution on a side issue. He referred sarcastically to Sir Edward Carson; his reference was received with cheers, increasing in volume till in a few minutes what seemed the whole body of members were standing, waving hats and handkerchiefs enthusiastically. The occupants of the galleries did the same, and a more remarkable demonstration was never seen in the history of Irish Presbyterianism. I watched the face of the speaker; he stood seemingly amazed, and well he might, to see the cream of Ulster Liberalism cheering to the echo a representative of that Toryism and Landlordism to which it had always been opposed.

Mr Armour's resolution was only supported by a discredited rump of 43, and when we consider that the Government has been distributing patronage and honours rather freely in Ulster for seven years the wonder is that only 43 could be found. Why this bitter opposition? Liberal Ulster has been assailed because it left the Roman Catholic party with whom till '86 it had been working, and joined the episcopal party to whom



till this time it had been opposed. There is no justification for any complaint. Till '86 no Liberal supported a Dublin Parliament. The substitution of County Councils for Grand Juries plus the settlement of the land question by judicial rents, or land purchase, having in the main been secured, Ulster Liberals were satisfied.

Ascendency was a thing of the past ; the entire patronage of the county was in the hands of the elected representatives of the people, and no clique of Tories could appoint their nominees to positions as was formerly done almost exclusively by Grand Juries and *ex-officio* members on County or District Boards. In all respects, all religions were on terms of equality, and Protestants were in agreement that this condition should so remain. The whole community was prosperous and advancing, and the Unionist party would run no risk of change that might endanger this happy condition.

Roman Catholic ideals did not harmonise with those held by Protestants, and we in Ireland had reached the position when neither could dominate, or indeed seriously interfere with the other, and Protestant Ulster was determined that this condition should remain, or that at the worst a Dublin Parliament would not dominate Protestant Ulster.

Faced with a common foe in 1886, the Protestant forces in Ulster, till that period disunited and antagonistic, laid aside their differences and sacrificed minor considerations that had previously influenced their political action, and joining their forces, put up a fight for the Union that finds Ulster in 1916 safer than she had ever been in all her troubled history. No party, not even Nationalists, will coerce her to come into a Dublin Parliament ; such is the statement of Mr Redmond and also Mr Asquith, and this condition is due to the resolute attitude of Ulster as well as to her patriotism as displayed in



the Great European War, and the masterly guidance of her great leader, Sir Edward Carson. The fight for the Union in South Derry is typical of what went on all over Ulster. As secretary of the Unionist party and with my fingers on all the political wires I can give an idea how this great battle was fought and won.

In '86, in the eight polling districts of the constituency, a committee elected by all Unionists was formed and four representatives chosen to form, with a similar number from each other district, a central executive committee for the whole constituency; one of the rules being that half from each district should be Episcopalians, and the other half Presbyterians or other Protestants. In this way all religious difficulties were avoided, and not a trace of sectarian difference has shown itself since that date.

The central executive elects its representatives to the Ulster Council, and again the half and half proportion is observed, one sees here the broadest democratic base on which any political party can be governed; and in the Ulster Council which owes its existence to the forethought of Wm. Moore, M.P., one of the ablest fighting politicians of Ulster, and C. C. Craig, M.P., the great majority of the members are elected in this manner. Hence the council rests broad based on the people's will and can speak authoritatively on all questions affecting Ulster Unionism.

Unitedly in 1886 South Derry Unionism turned out Mr T. Healy, and from that date till the present, every election has seen a struggle that has been carried out with almost as great vigour in the revision courts.

The cost of revision work is £200 a year. There is in the constituency a solid body of 4000 Nationalists as against 4500 Unionists. The tactics adopted are as follows: A candidate

is selected who is a Protestant, and claims to be a Unionist. He is keen, and very advanced on temperance, and land reform, and if he can deceive 250 Unionist voters he wins the seat. Even if beaten he wins, for fighting such a contest he draws a bill on the party that is met when they come into office. Judge Dodd and County Court Judge Johnston fought South Derry in the Liberal interests, as also did Dr Samuel, now Sir Samuel Keightly, and cashed their bills. Our party has always succeeded in holding the seat, but it required constant work, and vigilance that was unceasing. The delegates for Aghadowey or Agivey District were C. E. Strongs, D.L., H. S. Morrison, M.D., J. F. Glenn and Andrew M'Mullan, G. Wilson, Secretary, H. S. Morrison and J. F. Glenn were Joint Secretaries of South Derry Unionist Association.

The members of the South Derry Unionist Association elected to represent the constituency on the Ulster Council are :—

Colonel Clark, D.L., Largantogher, Maghera.

Colonel Macausland, J.P., Garvagh.

Rev. G. Gillespie, M.A., Magherafelt.

R. Johnston, J.P., Knockloughrin.

W. J. Hilton, J.P., Co. C., Boveedy.

H. S. Morrison, M.D., Aghadowey.

James Tomb, Kilrea.

## CHAPTER XI

### MUTUAL RECRIMINATION

AWAY back on a beautiful June Sunday afternoon in 1914 I was engaged in professional work on the extreme edge of my district, where at Ringsend it borders with the district of Articlave. On my way home I found many people assembled in and around the Presbyterian Church of Ringsend, all in Sunday attire, neat and bright. On asking what it meant, I was informed that the Rev. R. Moore was to preach a special sermon to the Ulster Volunteers of the Leck and Ballinteer, and a contingent from Coleraine. These places were just across the border, and half of the Volunteers were probably from my district, and all were known to me, especially the officers. It was pure accident, passing at this time, but as a leader in the movement and in Unionist matters, I was glad to be present and identify myself with the service. Things looked very serious at this particular time, and I was anxiously asked by many who were present how matters were about to develop. After shaking hands and chatting with my friends, I went into the vestry, where the preacher was waiting the arrival of the Volunteers. The Rev. R. Moore is a University graduate, whose parents I had known all my life. I had been present at his ordination luncheon, and responded to the toast of "the Lord Lieutenant and Prosperity to Ireland." Mr Moore's predecessor was also his uncle, a widower who for many years lived with his brother and his nephew, who had succeeded him

as the minister of Ringsend Church. Mr Moore, senior, was a Radical, and tenant-righter in the struggle for land reform, and had meetings in his church to further this object, and in all questions stood firm and strong for the Liberal programme. Like most of his co-religionists he was opposed to Home Rule, but he and his nephew and all the Presbyterian people of this district were as Liberal as ever with this reservation.

Mr Moore is a clear thinker and lucid speaker, and I was glad to hear his views. "We had all signed a covenant," he said to me, "and now we were going to agree to Home Rule for certain portions of Ireland. The covenant was a sacred, solemn binding agreement for a distinct object, and the leaders had no right to break away from it." "Agreed," said I, "but ideals in politics are seldom realised, and the spirit of compromise is best if you do not yield essentials." "I don't like it: it should not have been done," and then without agreement we went into the church. I take the following from the *Coleraine Chronicle*:

"The spacious building was packed in every part; seats having been carried into the aisles were quickly filled, and many were unable to obtain admission. The Volunteers made a fine turn-out; the officers were, W. A. Patterson, S. Willis, B.A., Andrew M'Feeter, R. S. Knox, J. F. Lowery, H. A. Anderson, LL.D., and M. J. M'Kenney. The Rev. R. Moore, B.A., after most impressive opening services, preached from 1 Samuel xviii. 17: 'Only be thou valiant for me and fight the Lord's battles.' Mr Moore said: These are the words of Saul, the King of Israel; they were spoken by him to David soon after that act of prowess in which by slaying the giant of the Philistines he attained to such eminence and honour amongst the Israelites. At first Saul was pleased with David

for his brave act; but on the way home to the royal palace the maidens chanted the praise of David above those of King Saul. Therefore the King's approval changed to jealousy, and soon jealousy deepened into blind and cruel hatred. So Saul set himself to get David out of the way, and by various devices sent him into battles and danger in the hope that David might be killed; but David's life was a charmed one, for God shielded him, and so we see in the whole narrative how hopeless a thing it is to fight against God.

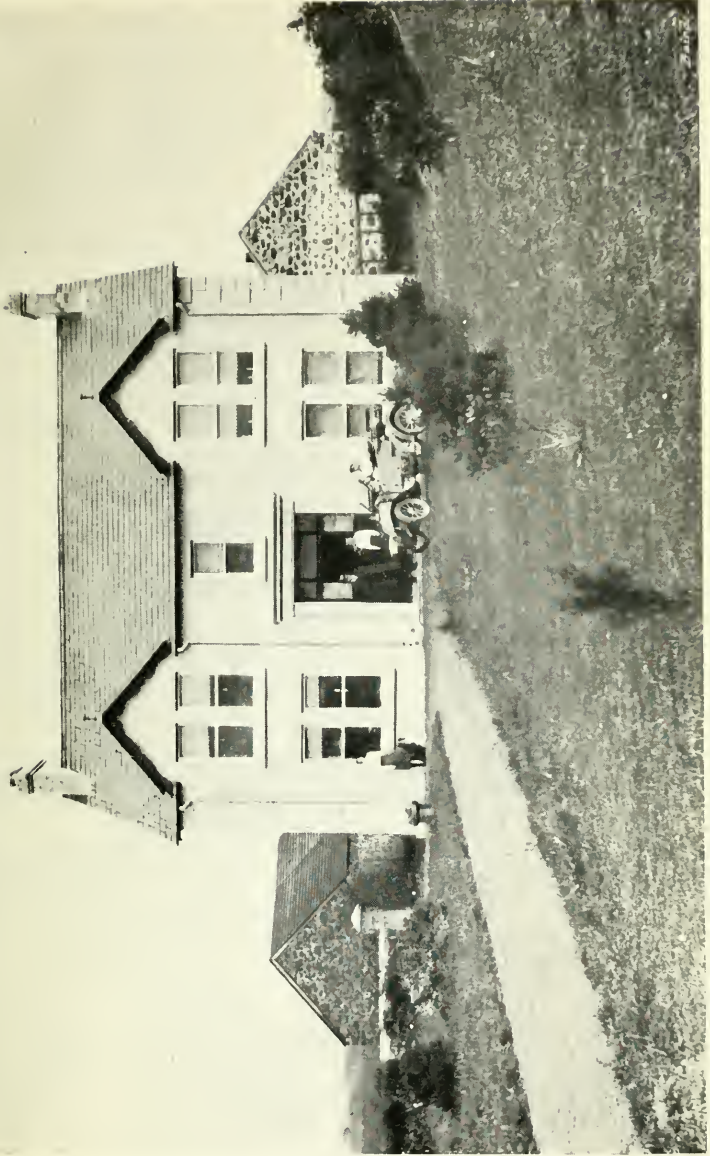
“Now without any further explanation or application of the narrative in which the words of our text occur, I want to take the words out of their context and use them as a kind of topic from which to address you upon the present political situation in this country, and to point out what seems to me the proper course for every true Protestant to pursue in face of those circumstances. First, I want to point out that I am thoroughly convinced that the battle which we are fighting is the Lord's battle. I do not say God has need of man's help. God can, and often does act independently of the co-operation of puny man. He can frustrate the strongest combinations that rise up against His will. There is ‘none can stay His hand or say unto Him, what doest Thou?’ for God is a God of infinite wisdom and power. But he is also a God of truth and righteousness. It is with these latter qualities in mind that I say the fight in which we as a community and great citizen army are engaged is the Lord's battle. The more I look at the facts of our case the more strongly am I forced to the belief that the man who says our cause is an unjust one, that the fight upon which we have entered is an unnecessary and an unwise one, because the fears which we entertain, however sincerely, are merely the result of our isolated and bigoted Protestantism and have no foundation in reality—I say the



Protestant who knows anything about our case and talks like that is either a knave or a fool. We are fighting for our homes, for our liberties, and for our prosperity.

“But we are also fighting for something else, which alone can give stability to our prosperity, and preserve to our homes and our liberties that blissful sanctity with which they have been endowed. We are fighting for our religion, for its very existence in this land. I am convinced that this struggle is going to affect and to a large degree determine the fate of Protestantism in the three kingdoms. Because the great driving force that is behind this movement for Home Rule is the organisation, well ordered and world wide, the stupendous organisation of the Church of Rome, and we know enough of the history of that system to realise that whether in Ireland or elsewhere, government controlled by and inspired by that system must be absolutely unbearable and unthinkable to any community that is worthy of the name of Protestant. John Milton, one of the champions of England’s freedom, said, ‘Popery is a twofold thing to deal with, and claims a twofold power, ecclesiastical and political.’ I go further and say that it is first and chief a great political organisation. And as such it is all the more dangerous because the means which Rome uses are not the means in ordinary political use. She sets forth a great political object and lays the achievement of that object upon her followers as a most sacred religious obligation and duty. In other words, she works through ecclesiastical channels to the fulfilment of her political ambitions. To make the Pope supreme and absolute potentate over the civilised world—that is the deeply cherished ambition and the more or less openly avowed policy of Romanism to-day. To exercise absolute sway over the liberties, the property, the lives of men, both body and soul, such is Rome’s





ULSTER FARMHOUSE - NEW STYLE



demand. But we are constantly told by broad-minded Protestants Rome has changed, that the onward march of civilisation has altered her, just as it has modified or made anew everything else with which it has come in touch, and so we are asked to believe that Rome has become broader and more tolerant with the passing of the centuries. If so, surely there will be some sign of a change in her more recent literature. Here is an example. Some time ago Pope Pius X. issued a catechism for the Church of Rome and which we may naturally suppose to speak with authority to the members of that Church. Here is a question and an answer. 'What shall a Christian do if a Protestant offers him a Bible?' Answer: 'He either must fling it away with horror, as it is forbidden by the Church, or he must throw it into the fire or hand it to the priest. Protestantism destroys all the foundations of Christian faith, it is the sum total of all heresy, and is the murderer of souls.' Little wonder if the German bishops requested the Pope not to enforce the catechism in their diocese.

"We believe the Bible to be the charter of all our liberties, civil and religious, we believe it also is the secret of and the surety of England's greatness; we believe that every man, learned and unlearned, lay as well as cleric—every man has an inalienable right to the Word of God, to read that Word and study it by himself and for himself, and we believe that apart from all direction or interpretation of church or priest, that Word is able, by the grace of God's holy Spirit, to make men wise unto salvation, and no church and no power on earth has the right to deprive any man or body of men of this privilege or sacred heritage given to us by God. It is because we realise that the government of Ireland by an Irish Parliament would mean inevitably the destruction of those liberties which as Protestants and citizens of the great free Empire of Britain

we cherish so dearly, and instead of those liberties and that justice and prosperity which we in common with our Catholic fellow-countrymen enjoy under the British Parliament—in- stead of these there would be set up the intolerable domination of that dark mediæval system of Romanism, the most gigantic fraud, both as a system of religion and of politics, the world has ever seen. We are seeking no ascendancy, we are making no exorbitant demands, either upon our fellow-countrymen or upon the British people, we are only claiming to be left alone, and as we are ; we are striving that the glad sound of God's free grace may never be silenced in our land ; we are fighting that the Bible may never again be chained to the chorister's desk. We stand for an open Bible, for the unfettered right to worship God according to the dictates of conscience and the Word of His truth, for the maintenance of justice and equal rights as between all classes and creeds in the community. Such are the principles we contend for. Who can say our cause is not God's cause ?

“ As Christian men we must all hope that never a blow may be struck in this memorable struggle, rather that in His kindness the benign God Who rules and over-rules the destinies of nations as well as of individuals—that He may open a way of settlement that shall be at once peaceful and honourable and redound to the advancement of His own kingdom and the happiness of the people of this land. We must not only hope, but pray for this ; we must besiege the throne of Grace with all lowliness of heart, asking God to avert from our people the dread calamity of civil strife.

“ But whilst we are to depend on God for deliverance, and whilst we realise that in Him alone there rests the supreme and final arbitrament of our cause, we are not thereby freed from the duty of preparing ourselves to meet the adversary,

and if need be to strive in warlike encounter to maintain with all the resources God has given us those sacred rights which have come down to us at the cost of great sacrifices from our fathers, and hand them on unsullied and undiminished to the generations that are to come. We know the heartache, the suffering, the desolations of War. We fervently pray that God may save our land from all these, but

‘ We know when all is said  
We perish if we yield,’

and if the worst should come, and God should require us to pass through the fiery furnace of war, we'll all be prepared to answer the call of duty and fight for liberty and truth. Study to exercise patience and forbearance. Let us hope on, pray on, and prepare on, so that when the hour of crisis arrives we may be ready, under the guidance of our leaders, to strike such a blow as shall for ever damn conspiracy and trickery and falsehood in the government of these realms, and shall resound for liberty and truth throughout the civilised world.”

I have given quotations from other clergymen, and it is but fair to give both sides. I sat in front of the pulpit facing the audience, and was deeply impressed with the serious demeanour and evident agreement of the Volunteers and people with every word of the address. There is no possibility of avoiding this outstanding fact in this Irish question, that religious difference is the basal fact that fissures from top to bottom and from side to side the whole fabric of Irish life. The dread of Rome, not as a religion, but as a political organisation, runs through Irish life and splits it into two opposing sections.

You may call it Protestant bigotry, but this is unjust. The speaker and his people fought with all their force in conjunction with their Roman Catholic neighbours to secure civil and



religious liberty and freedom from any ascendancy, and it was only when the Catholic Section, in demanding Home Rule, laid claim to create another ascendancy that Presbyterians left them to maintain the old cause of equality.

The leaders of these Volunteers, and the rank and file, are a section of the men who formed the Ulster Division; the leaders were business men. R. S. Knox is now Lieut.-Colonel, D.S.O., with second bar, and Military Cross; S. Willis, B.A., died in action as Captain in France; W. J. M'Kenney also obtained a commission and lost his life. J. F. Lowry is still in the fighting line, and C. Hunter and Bob Harbison, privates, won the Military Medal; all these were well known to me, and H. A. Anderson, LL.D., is a leading Coleraine solicitor and superintendent of a Sabbath School of 500 children. These, and the whole Presbyterian community, were at, if not in, the church, so one can see that this was not, as such Radical papers like the *Daily News* described them, the old ascendancy gang trying to retain their power. The attitude taken by the preacher is, in greater or less degree, the feeling of a huge proportion of Protestant Ulster, and there is no use shutting one's eyes to facts. So far as I can judge everything that has happened in Ireland since that service, or since 1914, has deepened and intensified the feeling of opposition. People who don't know Ireland have a difficulty in understanding how such opposing factions in Irish life could work together in ordinary business; but cordial friendly relations do exist, and indeed this is the rule and not the exception. I remember meeting regularly two pig dealers from Ringsend who went three times a week in a cart to the adjoining markets—their outlook in religious thought and political views being keenly opposed and very extreme. One had married a Roman Catholic, a rather rare occurrence; the children were Protestant,



and he probably felt that owing to his marriage connections he should be more confirmed in his Protestant principles. However, both men were like brothers, and indeed this condition was not uncommon.

From my seat in the church during the service I could see the crowds in the churchyard, and leaning against the door of the building was a member of the church who was also a member of the County Council—by the way, his boys were Ulster Volunteers, and one of them has been killed in France. I noted this man particularly, R. J. Millan; he was my friend, and as a candidate for the Rural Council I thought attendance at such a meeting rather injured his political prospects. Ringsend electoral division has a considerable majority of Roman Catholics; this man stood in conjunction with an independent Roman Catholic against two other Roman Catholic candidates who sort of represented the official Nationalist Party. The result of the vote was interesting, the numbers being so near as 150, 146, 146, 140. The Presbyterian tied with the second, and in the Union Board Room they tossed a coin to decide and my friend lost, but he told me the cross voting was a marked feature. The priest did not in any way interfere; if he had, my friend would not have received more than half a dozen Roman Catholic votes—if he got that number.

But someone may say clericalism is as bad in one church as another, that presbyter is simply priest written large; there is some truth in this, but only a tiny little fraction. No Protestant pastor claims supremacy in deciding questions of faith or morals, or indeed on any subject, and if they did I believe it would injure and not advance the cause he wished to promote, as witness the following example.

In connection with this Presbyterian Church was a National School, of which Mr Moore, senior, had been the Manager;

during a vacancy a member of the church who was a National School teacher wanted the appointment, as in some respects the school was better than his own. The clergyman appointed him, but the committee would not have the new teacher, turned him out, and then elected as manager my friend the County Councillor.

In course of time the Roman Catholic children in attendance at Ringsend were instructed to go a much longer distance so as to be in a school with a Roman Catholic teacher ; some parents complained to me about the matter, but said they had to comply. It was, I think, an object lesson to Presbyterians as to how things were managed in certain circles ; and these object-lessons—when the time came to consider the question of Home Rule—helped Protestants to come to a decision.

There are certain charges that we in Ireland make, one party against the other, without I think sufficient justification, and I may say in passing that although we speak rather freely about one another's faults in Ireland, we are for all that one family, and I rather think no party likes as a rule to hear his countrymen made little of by outsiders, but members of one family do scold, and at times abuse their own, and we do the same. For instance, it is common for Nationalists to say Protestants are bigoted, that they curse the Pope, write offensive and dirty remarks about his Holiness on dead walls and in certain well-used public buildings. In Belfast I have seen the same vulgar and ignorant writing against King William III., and insulting, filthy talk about the King and those that would join his army, on the walls of a good hotel ; and in Dublin, around Amiens Street terminus, are the same disgusting words written on the walls, and by whom ? Everybody knows there is a residuum in every society ; the dregs, the ignorant, uncultivated, and unwashed, who at their best do

these things because they know no better. In both sections these are a small minority, and neither Unionist nor Nationalist section has a right to be judged as if these were representative of the whole.

The keenness of political controversy, and the profound issues involved beget heat, and occasionally we take "more than is good for us," as they say, and do and say things we don't mean, but there is much of a sameness about human nature, and the average Orangeman and Hibernian is just as reliable a member of society as any other. I was resident pupil for six months in a Dublin Catholic Hospital. The old porter said, "You're a Northern Orangeman sworn to walk knee-deep in Catholic blood." It was only a joke; the equally violent Hibernian oath was trotted all round the North of Ireland a few years ago, but no one except a fool believed it. A writer in the *Daily News*, describing Orangemen on the recent 12th, said the drum ends were splashed with blood and their drummer's hands were dripping with the same crimson fluid. In other words, that the Order was composed of savages. I don't know that I have seen such misleading reports about Nationalists; I have no doubt they exist, and are equally false. It is a matter of common knowledge that Hibernians and Orangemen, Catholic and Protestant, in all parts of Ulster, have in many instances the most cordial and friendly relations

We in the North allege that the Nationalists of the South shut our friends out from practically all representation on the County and Rural Councils, and this is represented as the result of the natural depravity of the Roman Catholic heart. And the same charge is made against Unionists, who in Belfast, Derry, and on all Protestant Boards are alleged to treat the Roman Catholic minority with injustice; and I suppose our English and Scotch friends wonder at the way we treat each

other, and thank God that they are not as we. There is no difference, save this, that religion and politics create artificial diversions and map the parties more distinctly.

Let me illustrate. The reduction of the franchise in Ireland in the middle 'eighties found at Ringsend in my district two Rural Councillors, one a Roman Catholic and the other a Protestant. The new franchise would have enabled the Nationalists to win both seats, but the leaders of both sides thought the previous division fair, and agreed that it should not be disturbed. I was told of what was done, approved, and went to the leaders of another electoral division where the position was different. In other words, Unionists had the power. "Why not divide the representation as they had done in Ringsend?" I asked, and it was agreed to at once; the Nationalists were told to nominate a man, and the thing was done. But, and here is where the difficulty occurs, at the next election an ambitious man in both cases entered the field, a personal canvass was made, and the leaders were thrown aside; and this is what takes place all over Ireland, where personal claims of religion or politics, or acquaintance, over-rule what each individual elector would say was a just and fair decision. Belfast Nationalists got their representation on the City Council through wards being carved for them in a special fashion; everybody approved and thought it wise, and the same should be done all over Ireland, or the problem solved by minority representation. The same rule should hold with regard to public appointments, it being understood that a certain standard qualification should be secured, and then at a Unionist Board the Nationalists should have the matter left to them and vice versa.

Sinn Fein, Hibernian, and Orange Demonstrations should have their route determined by a joint committee of the three



sections, and it would very soon be found that no extra police would be required, and no riots or quarrels would occur. All parties would welcome such an arrangement.

The bitterness of political and party feeling is in the North intensified by the unending contests. From 1885 the Nationalist Party, having captured practically all Ireland except North-East Ulster, concentrated all its force on this portion of Ireland. Great sums of money were spent in the Counties of Tyrone and Londonderry trying to oust the Unionists from the representation, an equally strenuous fight went on in West Belfast and Derry City, and indeed in every constituency where any political influence was to be gained. The fight was carried on vigorously in revision courts, and in all Parliamentary and Local Government Board elections; where Nationalists had no chance of winning, the vote was at the service of any lying renegade who came before the electors with, for instance, an Orange or Unionist flag in one hand and an abolitionist bill for landlords or licensed traders in the other: this and clericalism, plus the misrepresentation of the situation by the Liberal press of the baser sort, is largely the cause of the present strained relations. As I view the matter the Union is the best solution of the question, not only for Ireland but also for the Empire. In due time a moderate Nationalist Party will arise, combining with a similar party in the North, working on terms of equality for the national well-being. This solution might be more quickly secured if without any special Act of Parliament the British Legislature—supposing this were possible—set apart a committee room of the House of Commons and asked the Irish members to meet and consider any legislation of a non-contentious nature that they would think wise to apply to Ireland—such as completion of Land Purchase, Amendment to National Insurance Act, Drainage, Forestry,

etc., and agree to pass such measures as met with Irish approval. "Freedom slowly broadens down from precedent to precedent," and in this case the same happy solution might be attained. In any event the British people could be free of the standing Irish reproach inasmuch as every effort had been made by them to solve the Irish problem. Home Rule for twenty-six counties: if you cannot accept this, Home Rule on any subject on which you in the main agree, and failing this, either remain as you are or we shall insist on you accepting partition.



## CHAPTER XII

### ULSTER'S CONTENTMENT

UNIONIST Ulster is in every respect happy and prosperous ; the only question that produces unrest or alarm is the threat of Home Rule.

One does not mind what the attitude of the Nationalist press is, nor indeed the misrepresentation of the *Daily News*, but when you have an influential Liberal organ such as the *Manchester Guardian* saying on the Irish question, " the opportunity will come with a general election—whenever we get a real popular movement in this country, the Irish cause will come by its own." I take this, as quoted by the *Ulster Guardian*, June 3rd, 1918, a Liberal paper without any weight, but circulating fitfully in Ulster. If this quotation means anything, it is, that should the Liberal Party be carried to power on the crest of some great wave of opinion unconnected with Ireland, advantage would be taken to pass Home Rule ; that means the Ulster Volunteers and gun-running incidents over again. Is the Liberal Party so utterly lost to all principle that they are again thinking of rushing Ulster into a Dublin Parliament by a dodge or by a dirty intrigue ? This feeling of insecurity is a bar to progress, nevertheless it is interesting to know how Ulster prospers and comports herself at the present crisis, and the following incidents and illustrations will make this clear.

Yesterday, August 28th, 1918, I motored round the district of Aghadowey with Mr Dallas, photographic artist, Kilrea

and Garvagh, to get some illustrations contrasting ancient with modern Ulster. Since the beginning of the War no season has been so favourable as the present for agricultural work ; there is no trade or occupation so uncertain as farming ; too much rain or too little, or if it comes, or stays away two weeks past the proper time, may reduce the produce of the land by half, and possibly double the cost of production. A wet fortnight at this time <sup>1</sup> would lodge the corn ; that is, instead of a standing crop, easily cut, and always dry, when rain is not falling, you would have it flat with the ground, making it difficult to cut, and often twisted back and forth, so that one would think a malicious hand had deliberately pressed it down in half a dozen different ways ; so that no matter how you cut it, the heads would be cut off the straw at great loss ; it is the same with flax and potatoes and turf ; rain, except carefully graduated, ruins everything, and it often happens that the farmer sees the results of a hard year's work seriously damaged by a spell of rain or wind or cold weather. This year began well, and if it holds for two more weeks, will end well. Yesterday a few belated people were getting home their turf, but nearly all were in the fields at oats and flax. The amount of produce this district will raise this season is amazing ; it looks to me as if a beneficent hand had doubled the natural produce of the land to compensate for German atrocities in sinking food ships. Flax, oats, and potatoes, just the maximum that can be safely grown, especially the first two—for if either grow too luxuriantly the straw cannot carry the grain or boles, and the crop is lodged, and damaged. Old and young are busy from morn till night, and the fields look like a hive of bees, everyone bustling and working at top speed.

<sup>1</sup> The weather " broke " early in September and we had in the North the worst harvest for fifty years.

Two or three threshing mills were going round threshing the hay ; this, as previously pointed out, is a new industry, and the seed that a few years ago was selling at 11s. a cwt. is now fetching 33s. a cwt.

A word of explanation about the photographs will enable one to see how Ulster and Ireland have advanced these last thirty years, and the change is due largely to the influence of the Balfour, Chamberlain, and Wyndham group, who, as John Dillon said, tried to kill Home Rule by kindness. Although these politicians initiated this legislation, the changes were carried out with the approval of all moderate men. Doubtless there were faults on both sides, and the unqualified success of the old age pension should be credited to David Lloyd George and his party, if they are to be debited with the killing of land purchase, and the fiasco of Irish National Insurance.

Illustration No. 2, page 49. This thatched cottage, typical of the best and neatest of the old style of labourer's cottage, is probably 120 years old. The owner, a hard-working small farmer, could only make the two ends meet ; he spent a life-time of toil with only his food and clothes as a reward. Returns did not pay wages or interest for the capital invested in his farm, and so he sold it, reserving the old cottage as a home for his wife and himself, and now, with the old age pension, they have an easy mind about the future. The old man is fitted with special spectacles, as he had to be operated on for cataract.

In illustration No. 3, page 64, you see the double cottages built by the Rural Council, Coleraine Union. We have ninety of them in the district, and only for the War we would have had more. The cottages have half an acre of ground. A pair of cottages cost in all £340, and are let at 1s. 3d. per week, plus 11s. for taxes. Properly cultivated, as nearly all are, the

ground would produce oats and potatoes value for the rent two or three times over at present prices. The pictures show the modern rambler roses and flower beds, and turf-stacks and pump. Just across the road are four more cottages, built on land taken from my property, and these "Aghadowey Cottages," neat and trim, with plots growing luxuriant crops of oats, potatoes, onions, and other vegetables, the homes of a healthy, virile people, content, prosperous, and happy, form a very pleasing picture in a beautiful landscape, bulging with agricultural wealth, embroidered and beautified by the bright green of the quickly growing grass of the hay fields, by the potato crop, as fresh and free from disease as in July, and above all by the waving fields of golden grain and ripening flax and the commencing autumnal tints on the foliage of trees and hedgerows.

This cottage was built on the application of Robert Lynn, who died at the age of 78; his widow, who appears in the picture, is 76, and the mother of twelve children.

This pair lived over half a century together, and remember when agricultural workers were paid 8d. and 6d. for men and women. Robert was a skilled labourer, could do any farm work with horses, or build stacks of corn or hay, and never received more than 12s. a week. He gave up work before 1914. Before getting into a new cottage, he lived in a little doll's house, with little more than space for a decent-sized kitchen. I urged him to sign the application form; he was afraid to give offence to his employer, but in the end he signed; friction came, and he left, and was quite happy on getting into his new home, which has a porch, good kitchen, and little parlour on the ground floor, and two good rooms on the second floor. There is sanitary accommodation and a shed and pump, for water supply, common to all six cottages. The picture shows the pump wrapped up with a straw rope to keep the chamber



from being split by the water freezing in the winter. The Lynn's had the old age pension, and Granny Lynn, who has her grandchildren around her, is getting the 7s. 6d.<sup>1</sup> a week. Just as the picture was being taken, she was weeping and talking of the recent death of her son Tom, who had come from New Zealand to fight for the old country. The Government of this Colony has granted her a pension of £1 a week for life.

The three youngsters are grandchildren ; their mother was at work with flax for a local farmer when I called. The three children and their mother, through loss of their father's support, came home to the grandparents. We got them on to the Presbyterian Orphan Society, which contributed £4, 10s. a year for each child till they reached the age of 14 years. The present head of the house, Gilmour Lynn, is our local postman. Mrs Lynn protested against being photographed without preparation, and Mrs Gray, a neighbour from across the road, was just coming into the house, and is shown also. There are six cottages, and from three homes there are eight lads fighting in France, and for so far, except poor Tom Lynn, all are alive.

The two pictures showing the Old Farmhouse, No. 4, page 81, and the New Farmhouse, No. 5, page 96, are typical of the changes that are taking place in Ulster. The average old house is not so bad, nor the new quite so good. I was quite familiar with the old house shown here ; the straw and boarded roof has been replaced by slates and the old row forms the farm buildings, and the farmer and his family have gone to the new residence.

Picture No. 6, page 113, shows the Old Orange Hall at Moneydig, a little, thatched cottage standing at the end of a larger house. The door of the Hall is not shown, for this would

<sup>1</sup> The old age pension is now 10s. a week.

include the adjoining house and spoil the picture. You see the primitive shutter closing the window ; the Hall would be 12 ft. by 12 ft. ; earthen floor with one window and the fire on the hearth.

Illustration No. 7, page 128, shows the new Hall at Moneydig. This is typical of all the Orange Halls in the country—modern, well-lighted, with a flag-pole for the Union Jack or the Stars and Stripes flag on State occasions.

No. 8, page 145, shows an Orange Procession in Garvagh on a July demonstration. You notice the banner leading the procession, then the flute band, with the brethren adorned with their sashes following. The garland with King William as the central figure is suspended from two poles, and stretched across Garvagh's spacious street. From the windows you see the Union Jacks telling the tale of loyalty to the Empire on which the brethren pride themselves.

No. 9, page 160, is the Session of Macosquin Church.

Illustration No. 10, page 177, shows the Bazaar workers photographed at the door of the new school, Aghadowey. On the extreme left you see Rev. Dr. Madill, and the front row shows Mrs M'Cay, Miss Ranken, Dr Morrison, Mrs Ranken, Rev. Wm. M'Cay, Mrs Dr Morrison, Mrs Morrison, the Manse, and behind her the minister of Aghadowey, the Rev. S. W. Morrison, B.D. In the group you see the Finlays, Perrys, Wilsons, Anderson, Macauleys, and leading Aghadowey Presbyterians.

Illustration No. 11, page 192, is the group of Aghadowey Volunteer nurses ; fourth from the left is Mrs Edward Stronge, Kelly ; on the left of Dr Morrison is his niece, Miss C. Long, of Rose Lodge. The others are the pick of the young women of Aghadowey, well up in their work, and a credit to the Volunteers.







MONEYDIG OLD ORANGE HALL

These pictures, and the facts given by me, and for which I can personally vouch, indicate a progress that is amazing. It has all come in little over a hundred years. Since the Union ; in fact the change is due to the Union.

When the Act of Union was passed in 1800 a Government Commission of that period reported that "2,000,000 people were dependent on 20 weeks' work in the year for a sustenance. . . . The country is a vast pauper warren." It was to such a pass the Irish Parliament had reduced the country. This Ulster class of whom I write were not the ascendancy class: the very opposite. I have shown how the Rev. Jas. M'Greggor and one hundred of the families of his church left the country in 1718 for the New England States. The Ulster Presbyterians of the eighteenth century were held by their Episcopal masters under humiliating civil and military disabilities. Froude, the historian, puts the position clearly. "In 1719 a concession was wrung from the Dublin Parliament giving the Presbyterians legal permission to erect, and worship in, their own chapels. The Irish prelates who swooped down, in many cases from London, Bath, or Paris, to oppose it were panic-stricken that the men who saved Ireland from Tyrconnel, who formed two-thirds of the Protestant population of Ulster, were free to open chapels of their own, though they were incapacitated from holding public employments, though their marriages were invalid, though they were forbidden to open a single school or hold any office in town or country above the rank of a petty constable: their mere existence as a legal body was held as a menace to the Church. Vexed with suits in the Ecclesiastical Courts; forbidden to educate their own children in their own faith; treated as dangerous to a State, which, but for them, would have had no existence, and associated with Papists in an Act of Parliament which deprived them of

their civil rights ; the most enterprising of them abandoned the unthankful service, and then commenced that Protestant emigration which robbed Ireland of the bravest defenders of the English interest and peopled the American seaboard with fresh flights of Puritans."

The Presbyterian mind goes back to this record when asked to exchange the present security, equality, and prosperity of the Union for a new hazard, and has no wish to risk again Irish ecclesiastical dignitaries dealing with that "corner of Ireland where there still remained only too many evidences of senseless bigotry." See the speech of the Roman Catholic Archbishop of Tuam, *Irish Independent*, August 16th, 1918.

It remembers too painfully the *Ne temere* decree, and poor Mrs M'Cann of Belfast, and has visions of children of tender years trudging unnecessarily long distances to National Schools, and teachers in those schools trudging back and forth without reason once a month, or once a quarter, for the salary that only for clerical objections would come direct. So far as I know, everyone in this land is equal in the eyes of the Law, and Presbyterianism is content and prosperous, with no quarrel or grievance against any class or creed, and having no desire to rake through the ashes of a dead past, prefers to act in the living present.

I think that national contentment depends in the last analysis on economic prosperity. One cannot easily grasp the reason why Ulster labourers, like the six I have named—rearing families of eight, ten, or twelve on wages of 12s. a week, living in wretched hovels ; if sickness came, doles of 2s. 6d. a week from the Poor Law, and if by chance they escaped the workhouse in old age it was to live on sufferance or abject poverty—should voluntarily give eight of their boys to fight for a country that had done so little for them, but such is the

fact. Consequently the vast social changes should stimulate a much greater affection for the homeland. We are approaching economic prosperity in Ireland, that is the outstanding and, I think, permanent fact. The economic policy that kept agricultural Ireland in chronic poverty and discontent to provide cheap food for industrial England in order to enable the latter to compete with protected Germany in a struggle that for the Irish farmer and labourer and English workman could only end in disaster, is gone for ever. I look forward to a continuance of that success and prosperity and accompanying contentment all over Ireland. With its advent the Irish will cease chasing rainbows, a moderate party in the end will be formed, and if we keep to the Union all will be well, and doubtless in the end we may blend and be a happy family.

The emergence of Ulster from the general rural poverty of the nineteenth century was doubtless facilitated by the benevolent treatment willingly adopted by both parties in the British Parliament. Education—primary, secondary, and University; Land Purchase, Local Government, Workmen's Compensation Act, Labourers' Acts, Pensions and Insurance Acts, in every branch of rural and industrial activity you meet the remedial effect of good and generous legislation. But even this is not enough if it be not backed by individual effort. Ulster turned its back resolutely on rainbow chasing, and has perseveringly trodden the hard, rough path of constant attention to work, low living and strenuous effort, with the careful husbanding of the money that was the reward.

For thirty years I have been dispensary doctor of this large district. It has an area of 28,000 acres and a population of 5,600 people. There is no police barrack and no crime. Occasionally from some of the adjoining towns we have a visit



from the constabulary—they are welcomed as friends, and their relations with the people have been marked by constant and unfailing cordiality.

The dispensary doctor is invariably the Crown witness when medical evidence is required at criminal prosecutions, and many doctors in Ireland are regularly at the County Court and the Assizes, in this way adding considerably to their income. Twice only in thirty years have I been so engaged. Two cases of infanticide where young girls, burdened by their shame, gave birth to their offspring in secret, and in secret and unaided scraped a little hollow grave in which they vainly tried to hide the evidence of their sin.

In both cases the hunted, helpless victims were given away by neighbours who claimed an unctuous rectitude, but the judge changed the murder charge to one of concealment of birth and set the prisoners free.

I have given Macosquin Church prominence, inasmuch as through the action of the Rev. Wm. Boyd, one of its pastors, it has become famous. He and the Rev. Jas. M'Gregor carried out the first systematic emigration from Ulster of those settlers who were the determining factor in moulding the young community into the form that has made it, as the Great Republic of the West, the determining factor that has saved Europe and possibly the world from German tyranny in 1918.

William Penn, the famous Quaker, got possession from the Crown of the North American territory, that is now called Pennsylvania, where he planned and laid out the city of Philadelphia. He governed the city well for two years; when he returned to England he left in charge as Chief Justice of the State and President of the Council his friend James Logan, who had been born in Lurgan, Ireland. Logan, in a letter dated 1729, says that "in 1720 considerable numbers of good sober

people came from Ireland who wanted to be settled, and as at this time we were under some apprehension from ye Northern Indians, I thought it prudent to plant a settlement of such men as those who had so bravely defended Londonderry and Inniskillen as a frontier in case of any disturbance." The restriction of the Woollen Trade and the Test Act of 1704 caused the first emigration to the States; those going out during this period from Ulster, 1682-1712, settled chiefly in Virginia, Maryland, New Jersey, and Carolina.

The second wave of emigration, that lasted for nearly thirty years, was due partly to landlord exaction, beginning with the cloth-workers' estate in County Derry. But all authorities are agreed that the religious bigotry of the Bishops in the Irish House of Lords—who were far more hostile to Presbyterians than to Roman Catholics, emptied large portions of Ulster of their Presbyterian farmers and artisans, allowing the land to come again into the possession of Roman Catholics—was the potent factor in stimulating the Presbyterian element to leave Ulster, landlordism and commercial jealousy following in the order mentioned.

In 1771 the third emigration, also due to landlord oppression, began. The Marquis of Donegal's leases in County Antrim terminated; he demanded £100,000 for their renewal. The tenants, chiefly Ulster Scots, were unable to pay this sum, much of the land was let to Roman Catholics who willingly promised any rent, and the Presbyterian farmers lost their own and their father's improvements and went to America with bitterness in their hearts. The poorer Protestants banded themselves together as "Hearts of Steel," and in a petition described themselves as Protestants and Protestant Dissenters; they went through the country, committing acts of violence on the farms of those who had taken the lands from which they had

been ejected. From 1771 to 1773, 30,000 emigrants went to the States. The American War of Independence began in 1775, and at this date there were 400,000 Ulster Presbyterians in the States. Arthur Young, who visited Ireland in 1776, says the spirit of emigrating was confined to the Presbyterian religion. He adds: "the Catholics never went." These 30,000 settlers had hardly settled down when the War broke out; they joined forces with their countrymen and freely enlisted in Washington's Army. In the victory of Cowpens the hero of the battle was Daniel Morgan, an elder of the Presbyterian Church, who was born in Draperstown, Co. Derry. Henry Knox and Anthony Wayne were leading generals, and the town of Londonderry, founded by Aghadowey and Macosquin folk in New Hampshire, sent more soldiers to Washington's armies than any other town. The first great successful battle that Americans won, and the turning-point in the War was that of King's Mountain, where the backwoodsmen, the then frontier line against Indian aggression, formed a flying column, under five colonels who were Presbyterian elders, and just as their friends in South Carolina were being overwhelmed joined them and won the great battle that caused the retreat of Cornwallis, and in the end led to his capture at Yorktown, and ended in the final defeat of England.

When the Americans, chiefly Puritans, hesitated about separating from England, the Presbyterians of Micklenburg County, North Carolina, drew up a Declaration of Independence, which the American people somewhat later largely adopted, and when the Declaration was published in 1776 the first body of clergy of any denomination to openly recognise it was the influential Presbytery of Hanover in Virginia.

"The Presbyterians of Ulster," says Dr Campbell, "condemned this War as unjust, cruel and detestable, and were

proud of the fact that their friends and relations formed the backbone of Washington's army. At home John Wilson of Drumcroon, who was a leading member of the Macosquin Church, was placing his £100 at the head of a list of subscriptions to help the French to make war upon all monarchical institutions in Europe. Yes, then as now the heart of Protestant Ulster beat in unison with that of the United States.

When in 1918 conscription was applied to Great Britain and Ireland, the Mansion House Committee was formed in Dublin to oppose it. The Irish would die on their own doorstep, but fight Germany? No, and the clerics patted them on the back as good boys. Getting uneasy about American views of their attitude they decided to send the Lord Mayor of Dublin to President Wilson, but changing their mind, sent a long explanation by letter, in which they alleged that they were downtrodden, oppressed, and although they had always loved liberty and fought for it, receiving indeed the thanks of America for the services they had rendered that country, yet on this occasion martyred Belgium and France were nothing to them.

This called forth a manifesto to President Wilson from Sir Edward Carson, the Mayors of Belfast and Derry, and the representatives of Commerce and Labour in North-East Ulster, who quoted a speech by John Redmond in 1915, in which he pointed out that the Irish possessed largely the soil of Ireland, decent houses for labourers, freedom in local government and local taxation, the widest Parliamentary and Municipal Franchise. Famine areas were abolished, farms enlarged, decent dwellings provided, legislation passed for erecting working-class houses in towns, old age pensions and comparative comfort in old age. The manifesto goes on to show that instead of Ireland being politically and constitutionally neglected and



oppressed, the value of a parliamentary vote in Ireland is double that in England, where there is a member for 75,000 voters, in Ireland one member for 45,000, giving Ireland 39 more members of Parliament than mere numbers would entitle her to, and that Ireland might have Home Rule at any time if she gave up the desire to force her rule on the six Ulster counties who would not have it.

Swift M'Neill, M.P., an Irish Nationalist, replies to Ulster's manifesto. He quotes the historian Froude: "The emigrants went with bitterness in their hearts, cursing and detesting the aristocratic system, of which the ennobling qualities were lost, and the worst retained. All evidence shows that the foremost, the most irreconcilable in pushing the quarrel to the last extremity, were the Scotch-Irish, whom the Bishops and Lord Donegal and Company had been pleased to drive out of Ulster." It is a wise proverb to let sleeping dogs lie; showing how Ulster backed America in the greatest crisis of her history is surely not a wise act when entreating American help to overthrow Ulster's strongest convictions; it has only emphasised three outstanding facts in this great historical argument.

1st. It was Protestant and chiefly Presbyterian Ulster settlers, then one-sixth of America's population, that gave America the best fighters in the War for Independence, and also supplied her with the ablest statesmen, including ten Presidents.

2nd. That this great contest was won for freedom before Roman Catholics began to go to America.

3rd. That in American history as well as English, Irish Roman Catholics resisted conscription and refused to fight, as is evidenced in the American Civil War, when Lincoln insisted on applying the draft to New York Irishmen; and when they refused and resisted shot 1000 of them. This fact is made known to the world through the agency of that powerful



friend of Ulster and ablest of British weeklies, *The Spectator*. We in Ulster are delighted to have America, the land of the brave and free, suggested as the court of appeal with regard to Ulster's claim. An examination will show that Ulster hates ascendancy and loves freedom as much in 1918 as she did in the eighteenth century.

## CHAPTER XIII

### THE ORANGE INSTITUTION

ORANGEISM is a great religious and political force, and I want to examine its influence in the world from each of these stand-points.

The East is the cradle of the human race, and from it came all the great religious teachers, Christ, Mahomet, Buddha, Zoroaster, Confucius, and it is a very curious fact that the religious schools of thought developed in the homely, primitive teachers of eastern climes should not alone retain as followers the vast multitudes of the peoples of Asia and Northern Africa, but should, at the same time, dominate for nineteen hundred years the more intellectual and cultured minds of the European and American continents.

To my mind Christianity is the greatest and most beneficent force in the world to-day, and its growth from apostolic times, with an examination of the cause within and without that hindered or promoted its development, is a most interesting study.

For the first three hundred years of its history it was subjected to severe trials and persecutions, which, as usually happens, stimulated instead of retarding its growth.

When the early Christian Church made a convert of the Roman Emperor Constantine the Great, who reigned from 324 to 337, it became numerically and politically stronger, and extended its influence over the whole Roman Empire, at that

period the most powerful nation in the world ; but Constantine built Constantinople and was indirectly the cause of the first serious schism in the Church of Rome, for when our recent enemies the Huns overran Italy and captured Rome, the seat of Government of the Roman Empire was transferred to Constantinople and the Church in that city claimed to be the head of Christendom, and we find Pope Gregory the Great of Rome writing to his brother bishop in Constantinople protesting against the latter using the title of Universal Bishop ; and from this rivalry we see the Church splitting into the two great fragments of the Greek and Roman Churches, independent of and hostile to each other.

As the Roman Church grew in influence, it enlarged its demands and claimed supremacy in temporal as well as in spiritual affairs, and in the eleventh century Pope Gregory VII. claimed the right to depose kings and emperors and asserted that no decree of his could be altered while he could reverse the decree of any other Court. The German Emperor, Henry IV., having disobeyed the Pope, the latter promptly excommunicated him, and the power of Rome at this time was so great that the mighty Emperor had to sue for peace bare-footed and in penitent garb.

Temporal power, or the right of meddling in the ordinary affairs of the people, was one of the causes of the Reformation, and we find the Roman Church badly beaten by Martin Luther and the Reformers of the sixteenth century, and although the struggle was continued in England with varying fortunes, in the end the crowning victory of William III., at the Battle of the Boyne, established Protestantism in an unassailable position in this country and in America.

It is interesting to look at the result of this struggle for supremacy in the Christian Church. From 1800 till 1885 you

find that, laying aside the 100 millions Greek, Armenian, and Coptic Christians, Protestantism had grown from 40 millions to 150 millions. During the same period Romanism had grown from 120 millions to 180 millions, a 50 per cent. increase as compared with one of 275 per cent. I cannot get the figures till the end of the century, but I believe Protestantism and Romanism were equal in numbers in 1900, that is, in the century, Protestantism had grown from a position of almost one in four to an equality with Romanism.

In America, Romanism diminished 20 per cent. in the decade between 1863 and 1873.

In the United Kingdom in 1801, Roman Catholics formed one in three of the population; in 1881 that had changed to one in eight, and now it is probably one in ten.

It would be a long story to attempt to tabulate the causes leading to these astonishing results, and I content myself with stating the simple facts.

The position, therefore, is that at the beginning of the twentieth century, judging by number and their respective strength in the nations that will rule the world, Protantestism is easily first. Admittedly one of the defects of Protestantism is the multiplication of its sections although this influence may easily be overrated.

But side by side of these great Churches—Protestant, Roman, and Greek—and hostile to all of them, is a school of Philosophy that rejects the Bible as a rule of faith and divine revelation, rejects the divinity of our Lord, and describes the different religions of the world as a relic of a superstitious and bygone past. Rome naturally tries to regain her lost position. I think Cardinal Manning speaks for all faithful Roman Catholics when in 1874 he says of England: "No ampler field could be found for attack on behalf of Rome. It is the head of Protes-

tantism and the centre of its movements and the stronghold of its powers; conquered in England it is conquered throughout the world." Consequently the struggle continued till the Stuart King James II. tried to force Romanism on the English people and was beaten by his own subjects, and finally overthrown in Ireland at the Siege of Derry and the Battle of the Boyne.

One of the most important by-products of this struggle was the formation of the Orange Institution.

Orangemen equal an association of Protestants to support and defend the Protestant succession to the British Throne and the Protestant religion in Church and State as settled by the Bill of Rights and Act of Settlement of 1688. The Institution had its origin and took its name from William Prince of Orange on his arrival in England to accept the English Crown. The first declaration of its objects and principles was drawn up in November 1688 at Exeter by the famous Dr Burnet, Chaplain to the Prince, and it was subscribed by the leaders who had invited the Prince to England. They pledged themselves to stand by the Prince and one another, and to persevere till the liberties and the Protestant religion of England should be effectually secured.

This declaration was in force till February 24th, 1696, when a scheme for the invasion of England by James, helped by France, was revealed to both Houses of Parliament. This led to a second declaration of the association, which was signed by 420 members of the House of Commons, by 83 Peers, by the Corporation of London, and other municipalities and counties in England, till four-fifths of the nation was combined in one vast club against the Church of Rome and the degenerate Stuart Dynasty. It was signed (with one exception) by every member of the Irish House of Commons. After the death of William the association remained quiescent



till the reign of George III., when in 1795 it was vigorously revived, in consequence of the discovery of treasonable societies in England and an approaching rebellion in Ireland.

In Ulster, for some years previous to 1795, Roman Catholics had formed themselves into societies known as "Defenders," their alleged purpose being to protect themselves from the attacks of Protestants.

On September 21st, 1795, after a serious conflict between the "Defenders" and the Protestant section called the "Peep o' Day Boys," in the County Armagh, the first Orange Society was formed.

It has gradually grown till to-day in every part of the world where the Anglo-Saxon race is found in any strength, you find representative lodges of this Institution; in India, Canada, United States, Australia, New Zealand, in fact in all parts of the United Kingdom, but naturally and chiefly in the North of Ireland.

As briefly pointed out above, it was formed for defence and not aggression, and, so far as its history proves, it was a broad, wise, and liberal union of all sections of Protestants into a united body for the maintenance of civil and religious liberty and the Protestantism of the Reformation, that is, justification by faith, the Word of God as the only rule, and the right of private interpretation of that Word; loyalty to the Throne, being Protestant, was one of the rules. It is an effective organisation, as the virulence with which it has been assailed proves, for it gathered into its folds the differing shades of religious thought in the Protestant community, and welded them into a solid body for the defence of a common object. In Ireland it has undoubtedly been Tory, and reactionary in the past, chiefly due to the fact that its leaders belonged to

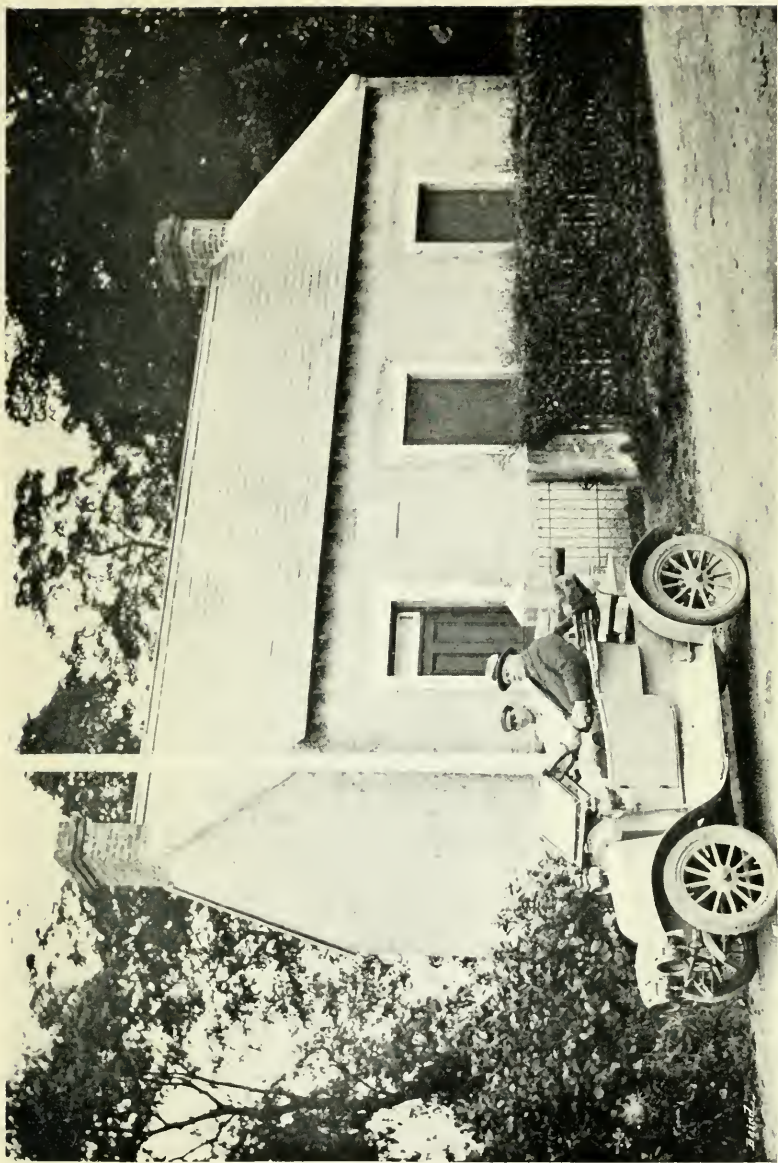
the Established Church, and were desirous of protecting the establishment, and the interests of its chief supporters, namely the landlords. But now there is no establishment, no landlords, and no privilege, and the Institution stands to-day the most potent force in Ireland against influences that would, in the opinion of many, endanger the Protestantism and the civil and religious liberty that the Institution was created to defend. Countering it, in recent years, is the Ancient Order of Hibernians, also a sectarian society with wide ramifications over Ulster and Ireland. Both Institutions are Christian, but, at the present time, chiefly political in their action and influence.

Looking into the future and watching the gathering forces of anti-Christian socialism, and the aggressive atheistical labour movement that threatens to overwhelm all sections of Christianity in a common ruin, I cannot help thinking that forces such as the Institutions mentioned above, might, if rightly handled, offer a solid resistance to a common enemy. In the disastrous strike that threatened the commercial interests of Dublin in 1913, the capitalists of Dublin, in opposing Larkin, the famous strike leader, were able to summon to their assistance the Government—calling itself Liberal—the bench, and the clergy of the Church of Rome. The workers were batoned and dragooned in Sackville Street. Larkin was thrust into prison, and the pulpits were used extensively to denounce the strikers. At a critical stage of the struggle the Roman Catholic Church was able to call to its assistance the Ancient Order of Hibernians. Seemingly the Church by its attitude on this question has injured its higher interests, by alienating not alone organised labour, but many sections of thoughtful men, who recognise that Christianity is the most potent and beneficial influence in our social life, and in using a popular

democratic force to gain their point, the Church has blunted and destroyed its value for the struggle that is impending.

In the Orange Institution the position is different, for it is not handicapped by its clerical adherents claiming an authoritative voice in either morals or religion. If any such claim were made, the unanimous voice of all would secure its rejection, and hence, when we had the same trouble in Belfast a few years ago, Larkinism, backed however on this occasion by the same Liberal Government; the same wild whirling propaganda, with reckless words and action, passed off, injuring trade and consequently workers, but leaving Christianity and the influence of the Churches unimpaired, and producing no crevice on which a rationalistic labour party could find a foothold; proving, I think, that a great democratic force such as the Orange Institution, based on evangelical religion, is capable of steadying the labour movement without sacrificing any of its just demands, and at the same time offering a solid breakwater against which the admittedly evil influences of that movement dash themselves in vain.

Improved conditions of the working classes are shown in the new and modern halls erected by the Orange Institution; Castleroe, Moneydig, Macosquin, Blackhill, Garvagh, Kilrea, Coleraine, etc., have all been rebuilt in my memory. The people of the district find them useful for public and religious meetings, concerts, and dances; as their habitations are improved it always happens that the conduct and morals are proportionally advanced. Drunkenness and profanity are rare, and the conduct and morals of the members of the Order will compare favourably with those of any other similar institution. The Institution possesses an Orphan Society, generously supported, and of wide usefulness. Misconduct by a member is as a rule repressed with a stern hand.



MONEYDIG NEW ORANGE HALL





As illustration, I may mention three instances that came under my notice : 1st. A member being expelled for two years for drunkenness on the Sabbath Day. 2nd. Another expelled for nine years for violently assaulting a brother member. 3rd. A member living in adultery with a Roman Catholic woman, on whom clerical influence was powerless, was informed by his lodge that if he did not marry the woman he would be expelled from the Society. As the result of this pressure, he regularised his position, and to my knowledge has lived happily since with his wife and family.

Associated with the Parent Order is that of the Apprentice Boys of Derry, and from all parts of the Anglo-Saxon world, Canada, Australia, United States, England, and Scotland, members are joining this Order. No oath is administered, but candidates must be Protestant, and are admitted to the Order on the 12th August or 18th December on the historic walls of Londonderry and there only.

A handsome card is given to each member, and is frequently seen, neatly framed in many Protestant homes. It contains pictures of interest in connection with the famous siege, such as Walker's Monument, Shipquay Gate and Roaring Meg, etc. ; with the names of the celebrated band of apprentice boys :—

Morrison	Campsie
Stewart	Cunningham
Irwin	Spike
Conningham	Sherrard
Sherrard	Cairns
Hunt	Crookshanks

Harvey

It is hardly correct to say the Apprentice Boys is a new Protestant Order, for I think it was established a very long time ago ; but of recent years it has become widely diffused

in Protestant circles, and branches of the Order are established far and near, where adherence to Protestant principles is held to be a primary obligation, and reverence for the gallant band who, at a critical moment in the nation's history, were ready to put everything to the hazard, is considered a duty. Therefore the Order is booming, widening its influence year by year, and drawing into its ranks more and more of the material so effective for the promotion of that true Imperialism, and love for civil freedom with which our Colonial Empire has so beneficially been leavened. As a social factor in the life of Ulster, Orangeism affords opportunities for pleasant evenings to the working classes; the lodges meet once a month, and thirty years ago a supply of whisky was kept in the lodge so that a friend could treat a friend.

Of recent years this in many cases had been discontinued, and it is no uncommon thing to have total abstinence lodges or masters, that is, the presiding officer who will not accept office till it is agreed to that no intoxicating drink is used in the lodge during his term of office.

Once a year there is the soiree, with dances and singing for the young, and finally the 12th of July, when in Protestant Ulster the day is given over to pleasure and the music of the drum and bands, with flags and recently Union Jacks, and garlands and flowers and sober processionists accompanied by the women folk, and boys and girls with bright happy faces and buoyant spirits, that make this holiday in a quiet countryside a red-letter day for many.

In other and more solid ways the Institution has left its impress on the religious life of the community, especially that of the Episcopal Church.

I venture to say that all thoughtful Christians feel that the dominating outstanding weakness of Protestantism is the

multiplication of the sections of which it consists, and I confidently assert that no more striking example of that unity in essentials, and liberty in non-essentials, which in religious matters is so much needed in Protestant circles, can be given, than that furnished by the Orange Society.

Colonial Imperialism burns if possible with a brighter flame than in Great Britain and Ireland, and in proportion to the Orange element the brighter is the flame. Look at the result during the War. Canada's record is easily first, and admittedly the potent influence of the Order helped to secure this result, in spite of the rabid opposition of Quebec with its powerful Roman Catholic population of French Canadians. Rightly or wrongly, the Vatican is supposed or believed to be in sympathy with Austria, and of course this in the present crisis means Germany, and in Ireland, Canada, Australia, and in the United States the sympathy with Germany and consequent opposition to the Allies came from the Roman Catholic element in these countries. I do not for one moment say that all Roman Catholics acted in this way; many, of whom the Redmonds formed the type, were quite patriotic, but no one can deny that they were the exception. It may be that this section was dissatisfied with conditions in Ireland; more, however, believe that the old question of placing the Church before the State determined the attitude of opposition. The Canadian Premier, Borden, was heartened and supported by the Orangemen and overcame the powerful opposition of Quebec.

Hughes, the Australian Premier, was hampered and thwarted by the Roman element in the Commonwealth all through the War. Ulster countered Sinn Fein, and even in the United States the Orangeism of New York was an antidote to the Irish irreconcilables.

It is a recognised law in medicine that while bacteria

produce disease, the disease in its turn produces the remedy. The germ produces the damaging toxine, but also the protecting anti-toxine or anti-body.

Aggressive political Roman Catholicism produced the remedy in the Orange Institution. You see it in Ireland, Liverpool, Canada, and Australia, and in proportion to the strength and aggressiveness of the Romanist influence will be the growth and vigour of this most effective influence for countering it. I look with confidence in the near future to see a vigorous growth of Orangeism in Australia and America, where during the world crisis of the War, its influence was not powerful enough to successfully resist the enemy.

The Order in Ireland has always been stronger in the southern counties of Ulster and weaker in Antrim, Derry, and Down, owing to the Presbyterian element predominating in the latter counties, and their adhesion to Gladstone and the Liberal party led them into opposition to Orangeism and its Episcopal supporters, consequently in the three counties named the working men formed the bulk of the members, farmers and clergymen, and the better class of moderate Liberalism keeping outside the Order. Now, however, Protestantism is a united body, and the Presbyterian farmers and clergymen are going more freely year by year into the Order, carrying with them somewhat broader views on non-essentials, and consequently enabling it more efficiently to perform the duties for which it was established.

To a superficial observer, it is somewhat striking that while in the English Episcopal Church you find the three schools of religious thought: High, Broad, and Evangelical; in the Irish Church there is only one, namely, the Evangelical. Ireland is not a home of philosophic doubt, and the Orange Institution with its sturdy Protestantism would not sanction



the meaningless mumblings and genuflexions of the High Churchman.

In 1869, at the Disestablishment of the Irish Episcopal Church a distinguished Aghadowey man occupied the See of Derry; Bishop Alexander, who afterwards became the Irish Primate, was a curious blend of the High Church and the Evangelical, although towards the end of his brilliant life his evangelical teaching became more pronounced.

When after Disestablishment, the form of Government of the Church was being drafted by a mixed body of clergy and laity, the Bishop found himself opposed, and out-reasoned, and out-voted by the Irish laity, who had experienced all their lives an object lesson in the Roman Catholic Church, of that clerical predominance so strongly objected to by supporters of Reformation and Orange principles; the laity prevailed, and the Bishop, hurt and angry, refused for years to attend the meetings of the General Synod, but instead of developing into a High Churchman, as might otherwise have been the case, he mellowed into an evangelicalism that made his teaching and attitude acceptable to all schools of Free Churchmen.

Captain F. H. Watt, J.P., Portrush, has been good enough to supply me with official reports that give some interesting information. In the 1916 report of the County Londonderry Grand Lodge, amongst others in the list of County Lodge Officers you find the following :—

Captain Watt	.	Co. Grand Master.
C. E. Stronge, D.L.		Deputy G.M.
Rev. Canon Warren		Grand Chaplain.
S. B. Caldwell	.	Grand Secretary.
A. M'Feeter	. .	Grand Treasurer.
W. Bell	. .	Deputy Grand Secretary.
D. Todd	. .	Deputy Grand Treasurer



In the Grand Committee you find A. Henderson, Garvagh ; W. J. Farren, Portrush ; S. T. Alexander, Coleraine ; James M'Curdy, Portstewart ; R. F. Macartney, Coleraine ; Jas. Brown, Magherafelt ; F. C. B. Trench, Limavady ; G. H. M. Brown, J.P., Portstewart ; with the Deputy Chaplains, all members of the Episcopal Church. I should think that more than half of the members of the Order in this county belong to the Presbyterian Church, and it is striking that no Presbyterian minister identifies himself with the Institution.

Prior to 1886, the Order was Tory and opposed to land reform, etc., consequently the farmers and Presbyterian ministers who constituted the bulk of the Liberal party found themselves in the opposite camp, but now conditions have changed, and I think it is generally admitted that year by year Presbyterian ministers are strengthening the influence of their Church and helping themselves, and also broadening the views of the Order in Ulster by joining its ranks.

There are 97 lodges in County Derry, with roughly 4500 members.

The lodges are grouped in districts which number ten. Aghadowey is included in the Garvagh District, of which the District Officers are :—

Robert B. Lyttle.

Jas. M'Ilroy.

Rev. S. E. Foote, B.A.

M. M'Math and Jas. Falconer.

Committee : Wm. Hunter, Wm. Munnis, Andrew M'Mullan, C. E. Stronge, D.L., and Jas. Moore.

The connection between the constituent elements of the Order is intimate and could not be surpassed for speed and efficiency of action by any other system.

The Grand Lodge of Ireland ; the County Grand Lodge ; the District Lodge and the Ordinary Lodge. An order issued by the Grand Lodge of Ireland goes at once to every county and every individual member in Ireland.

This, however, was not considered sufficient, and at a conference held in the Orange Hall, Belfast, in 1886, in accordance with a resolution passed by the Grand Lodge of Ireland in 1885, the Imperial Grand Orange Council was formed, to meet triennially and to consist of delegates from the Grand Lodges of Great Britain, United States, and British Colonies.

Meetings have been held in London, Toronto, Glasgow, Londonderry, Ottawa, Edinburgh, and Carrickfergus.

I take from the report of the Triennial Council Meeting the following interesting facts :—

Meeting held in Concert Room, Rotunda, Dublin, July 15th, 1903. Brother David Graham, New York, J.G.P., in the chair, addressing the delegates said :—

“ I greet and welcome you not as a British subject, but as a loyal citizen of the United States of America to loyal British subjects from all parts of the world, and it is a matter for great rejoicing that we meet here as brothers, the peer, the merchant, the professional man, and those of lowly position, who can clasp hands as members of a universal and international brotherhood. Let it be published broadcast over the world that we stand shoulder to shoulder in defence of civil and religious liberty, and that we are determined to maintain the Protestant religion and the liberties of England and America as internationally represented here.

“ We look with pride to the Flags that protect us, the Union Jack and the Star-Spangled Banner.”

Thirteen years ago, New York State had 40 Lodges ; Pennsylvania had 49 Primary Orange Lodges ; Massachusetts,

32; Maine, 35; Illinois, 12; New Jersey, 7; Ohio, 8; California, 7; Michigan, 38; England has 445; Scotland, 264; Australia and New Zealand, 124. Canada received its warrant from the Grand Lodge of Ireland in 1830 and has now 2000 Primary Lodges.

This remarkable growth all over the Empire is a proof that the Institution stands for principles that command approval from many of our race, and has been found an effective weapon for resisting open or covert attacks on civic or spiritual freedom, and the date has long since passed when Laodicean critics can brush it aside as a narrow sectarian institution.

A member of the Order going to the United States is admitted to membership on production of his certificate from the Home Lodge; if he cannot produce it, he cannot get admission till he becomes a citizen of the United States. Ulster members who emigrate are year by year finding that it opens for them many doors and avenues that lead to warm friends and wise counsellors in many of the remote outposts of the Empire.

In Toronto the 12th July rivals, many say exceeds, the 12th in Belfast, and the political influence of the Order in Canada has had a steadying influence on political parties who, there, as at home and in all our Colonies, are at times tempted into curious byways in order to secure support from that particular body who place the interests of the Church in the hands of the highest bidder. In Ireland the Lord Enniskillen Memorial Orphan Society of the Order had in 1914 an income from subscriptions of £1974, 4s. 6d., investments £6972, and a roll of orphans of 342; the Society is growing rapidly each year, it has in addition a prosperous Friendly Benefit Society under the National Insurance Act, and has profits assessed at the value of £200,000, the chairman being Sir James Stronge and the able secretary Captain (Temp.) Richmond D. Noble.

The watchwords of Orangeism, "Civil and Religious Liberty and No Surrender," are imperishable phrases and represent imperishable ideals that are common to many of our race; and we are vain enough to believe that even with our racial defects we have been a powerful factor in the evolution of human liberty. Divided by the American War of 1775, the reunion of our race has been brought about by the great struggle against Germany; to this great object Cecil Rhodes devoted his vast fortune, and this aim has always been first in the minds of our public men. It is the big, outstanding compensation for the sacrifices that the great European struggle has involved.

Working silently but quietly for this great object—the union of the Anglo-Saxon race—is the Orange Institution of the United States. Read the speech of Brother Graham of New York at the Triennial Council in Dublin, note his reference to the blending of the Union Jack and the Star-Spangled Banner, and remember there are 250 lodges scattered over the States with infinite possibilities as to growth and influence; then one can form an opinion of how helpful this influence might become.

Ulster's struggle against political Romanism has been of immense educational value; the freedom-loving people of the States and our own Colonies would resent and resist clerical ascendancy as vigorously as any Ulster Protestant; their experience of this religious school is limited, but the War has made many hidden things plain, and amongst other things the aspirations of the Church of Rome. The clearest exposition of how good, well-meaning senators and congress men are influenced has been shown in the press by a New York Orangeman.

A deputation representing certain schools of Irish thought asks a few congress men to bring forward and pass a note urging the settlement of the Irish question, and the granting of Home



Rule ; no one objects ; the Irish are keen politicians, their vote is important, and to secure it the resolutions are carried ; but after all they only represent " pious wishes," and this was clearly demonstrated in the English Parliament when Bonar Law in 1918 in reply to the question of John Dillon, said the Colonial premiers were unwilling to interfere in the Irish question ; previous to this it had been assumed that as Colonial Parliaments had passed motions in favour of Home Rule, their Premiers would tumble over each other to help to carry it. Nay, the picture of Ulster as the underdog does not appeal to democracies.

Consider the action of the Orange Order in Canada ; starting in 1830, it has in 1900 2000 lodges, and is growing year by year at the same amazing rate. When the Conservative party offered dangerous concessions on the question of bilingual education, its vote in the Province of Manitoba secured the return of the Liberals, and when Sir Wm. Laurier allowed his party to be identified with reciprocity with the States the support previously his was shifted to Sir R. Borden and his return secured. I was informed in 1917 that the Orangemen were watching the attitude of the Quebec Catholics to the War, and that the influence of the Order would be used to compel this disloyal section to do its duty, and the Orange influence was a strong factor in carrying conscription into effect.

I have a friend in Toronto, Major ——, a member of the Liberal party, who in discussing with me the influence of Orangeism said : " How could anyone with proper sentiment be identified with the Orangemen of Canada." " Why," he said, " I have actually seen black men walk in their processions." My reply was I thought my friend Major —— had mistaken his political party ; for evidently the Orangemen could give him points in Liberalism.



An ex-Liberal Prime Minister of one of the Australian State Parliaments told me that Roman Catholics in his State had double the offices they were entitled to, and even with this, one sees the attitude adopted by Archbishop Manix, who hampered the efforts of the Commonwealth's Prime Minister, Mr W. M. Hughes, when he attempted to carry conscription. The cleric was able to carry the extreme Labour section with him, and their attitude was as bad as even the worst in Ireland. I am aware that in Australia there are Protestant Defence Societies and organisations. My advice is, go into the Orange Order; it will keep your working men straight and put the bridoon on our reactionary clerics. With regard to the patriotism of the Order, Major —, Fifth Border Regiment of Territorials, informed me that in his company of 160 there would be fifty Orangemen as against five Roman Catholics, although Orangemen are only twenty-five per cent. of the Roman Catholics amongst the population.

During the summer of 1918, I acted as chairman in Glenkeen Orange Hall, Aghadowey, when a Roll of Honour was unveiled, containing the names of twenty-six members who had voluntarily joined His Majesty's Forces to fight against Germany; and finally I give the following, taken in October 1918 from the *Globe*: "Some interesting facts have come to hand concerning Belfast, whose immunity from labour troubles has won repeated expressions of gratitude from the Prime Minister and others. In support of the great War Loan Belfast contributed £32,000,000, and secured the distinction of fourth city in the Kingdom. 42,000 of its citizens have donned the King's uniform, practically one for each nine of the population. Belfast has one-eleventh of the population of Ireland, but it has given more than one-fourth of Ireland's total recruits; apart from the two shipyards which employ

36,000 men practically the entire output of the linen for aeroplanes for Britain and her Allies is manufactured at this centre, and it is almost literally true that the Allied Armies find their eyes in the Belfast area ” ; that is the testimony of a leading English paper. The record is true, it supports my contention as to the influence of the Orange Society, in regard to its patriotism and religious influence and general steadying effect in a huge industrial community, producing an atmosphere in which pacifism, socialism, atheism, and industrial unrest in times of national crisis cannot thrive ; and I confidently assert that an institution producing the results I have tabulated and illustrated is worthy of general support.

In October 1918 a letter appeared in the *Spectator* on the race and religious question involved in the bilingual education struggle going on in Manitoba, Saskatchewan, and Ontario. It was pitched in the usual wail with which we in Ireland are familiar, and which indeed is a uniform product in any country where the Roman Church is not allowed to “ ride the riggin’.” I sent it to my friend, the Rev. G. Gilmour, Ripley, Ontario, Canada. Mr Gilmour is a Presbyterian minister of wide reading and broad views, who, with his brother William, of Capetown, have added distinction to their old parish of Aghadowey by their success in life in the Colonies and their willingness to help the Empire in times of stress. He is familiar with Canadian questions for forty years, and I asked him his opinion on the working of the famous Clause 17 of the Ontario Education Act, and also on the influence of the Orange Order in the Dominions. He says : “ The letter grossly misrepresents the facts as regards the application of the Education Act. During their first two years at school, children are taught in their mother tongue, but after that the English language comes first. The fact is the French Canadian schools were keeping

English in the background and pushing French. The French Roman Catholics did not respond to the call for men to fight in France as did the English-speaking people. Moreover, Roman Catholics did not respond in any part of Canada as did Protestants, and during the stress of the War the French Roman Catholics sought to fulfil a dual purpose by stirring up anew the vexed education question as an excuse for their attitude to the War, and in the hope that in a time of national danger they might successfully press claims for concessions and favours which in normal conditions would never be put forward. As far as Canada is concerned Rome is the old cunning intriguer that she has always been."

We have here in a nutshell a facsimile of the Irish position, and the consequent rise and progress of Orangeism of which he says:

"It is not too much to say of Orangeism in Canada that it is now well on in its second stage of development and usefulness. For many years it did not serve very worthily, and as a result did not make many friends among those who had in mind the upbuilding of a new and greater Britain on the North American Continent. Those were the days when its organisation seemed obsessed with the club idea, when its shibboleth was looked on more as a fetish than felt as an inspiration, when it was a 'catpaw' of one of the political parties, and the one associated with reactionary ideas, when its Twelfth Demonstrations were largely occasions for looking backward without any thought of a prospective for the future. Nevertheless those were not altogether barren years with the Institution. Under the surface and among the younger men a leaven was working that now shows to what an extent it permeated the whole body. During those years of great hardship amongst the early settlers in Canada, when the struggle for existence was

all engrossing, and when it would have been comparatively easy for cunning deceivers to have misled the people, the Orange Society kept the fire burning, even though the flame was by no means clear, and as Canada began to come to her own, about thirty years ago, the Order rose to something more in keeping with the spirit of its constitution and in line with the essential qualifications demanded by those who form the major part of its membership.

“The society’s conception of a political entity during recent years shows the broader sympathies of the Order, while its activities in the way of guarding the religious and civil rights of our people have been more sagaciously directed and have appealed strongly to the right thinking section of our population. The Order was largely instrumental in exposing the insidious workings of Rome in general and of the French Canadian R.C.’s in particular in reference to our bilingual problem. It has helped in more recent years the cause of temperance and prohibition of the liquor traffic. It has enjoined a higher life among our people and in several ways—particularly in municipal affairs—has contributed and helped to secure this object. If the Order has not been established in the affections of the people generally, it has undoubtedly contributed its quota to the freer life and nobler aspirations of our people.”

The above is, I think, a remarkable testimony from a cultured Canadian who, I venture to guess, was a member of the Canadian Liberal Party till, as with us at home, deep Imperial issues showed the shifting sands on which it was based.

I am indebted to my friend the Rev. J. W. Gamble, B.A., for the following report of the Temperance Orange, Lodge, No. 152 Lisburn, Co. Antrim. Mr Gamble is Clerk to the Dromore



Presbytery containing twenty-six prosperous Presbyterian congregations, and is an able, widely read, devout, and hard-working minister elected for high office by his co-presbyters, and by the General Assembly on many Committees of this body.

#### REPORT, 1918

In presenting their report to the lodge for the year about to close, the office-bearers desire to return thanks and praise to Almighty God, who, in His infinite wisdom and power and justice, has brought the world-war to a close, in favour of Great Britain and their Allies ; by Germany, the last nation of the four Central Powers and the chief aggressor, accepting the Allies' peace terms on the 11th November, so that at 11 o'clock of the eleventh day of the eleventh month of 1918 fighting ceased. This event enabled the civilised Christian world to celebrate the Christmas Anniversary in peace and, in a large measure, we hope, goodwill among men. Humanity therefore rejoices with the advent of 1919 to realise that the world has again entered upon a dispensation of peace, and with it the reconstruction of the moral, and a large portion of the material world.

The outstanding event of the year's work of the lodge was the founding of a War-Savings Association in January; the prime mover being one of the office-bearers, Bro. W. J. Greene, whose name we wish to be particularly identified with this important movement.

Our object in making this venture was to do what we could to assist the Government with what they called "Silver bullets," to help to win the war, and also to foster thrift among the members—especially the younger ones. The project has on the whole been a success, particularly the private scheme,



but the W.S.A. Committee would feel very much gratified if a greater number would join the Association scheme which accepts from 6d. per week up.

We have at present thirty-nine members in the latter, and the Committee hope to see the number doubled before the end of 1919.

The amount invested for the year by the Association is £86, os. 6d., equalling 111 War-Savings Certificates at 15s. 6d. each : and in the private scheme, £719, 19s. 6d., equalling 929 certificates.

The combined total is therefore £806, which amount has purchased 1040 certificates.

It should be mentioned that the lodge has given a donation of 2s. 6d. per month throughout the year, and several brethren have given a like amount. These donations were disposed of at each lodge meeting by the lodge members electing one of the members of the W.S.A. for the gift : the number who have received this is 17 : the election on each occasion being by voting, whereas the priority use of the Association Certificates were by ballot. We, therefore, feel we are justified in saying that the addition of this useful and patriotic adjunct to the lodge has added an increased interest to the lodge meetings, and has raised the average attendance fully 75 per cent. ; as well as helping those of our members who are over-zealous to increase the membership, until its present roll stands at 126, good men and true, bound together for the developing of those most excellent principles so clearly set forth in " the qualifications of an Orangeman."

We have pleasure in reporting that our collection this year for the Lord Enniskillen Orphan Society is liberal, amounting to £9, out of which sum the lodge unanimously decided to qualify Bro. Bowden to be a life member in this Society. Bro. Bowden





AN ORANGE PROCESSION, 12TH JULY, GARVAGH

was for a number of years a very energetic lodge secretary, and is also a Past Master.

Relative to our own Sick and Orphan Fund, we had a record financial year, both from the influx of members and receipts from our 12th July Refreshment Tent. Our expenditure this year has, however, been much heavier than usual, on account of the prevailing epidemic of Spanish influenza that has spread with great rapidity all over the world.

We regret to report that a number of our brethren have been prostrated by it, but so far we are thankful to say that our death roll has not been great, one death only having occurred, viz., Bro. Robert Mines, a young brother of much promise. Bro. Mines was with us in good health at our October meeting, and before we met again in November he had passed into the more immediate presence of Him he loved and served with zeal and characteristic consistency. The lodge sent a floral wreath, and the Committee gave his mother tangible proof of the esteem in which this brother was held by the lodge.

Brethren ! we began this report by striking a note of praise, and we cannot, at this eventful period of our national history conclude it more fittingly than by sounding the final chord,

“ HALLELUJAH,  
for the Lord God omnipotent reigneth.”

### PROGRAMME

<i>January</i>	.	.	New Year's Address by Bro. Rev. J. B. Bradshaw, B.A.
<i>February</i>	.	.	Arrangements for Social.
<i>March</i>	.	.	Address by Bro. W. J. Greene.
<i>April</i>	.	.	Bible Readings by Bro. Dr St George.
<i>May</i>	.	.	Bro. Samuel Patterson in charge.
<i>June</i>	.	.	Bible Readings by Bro. James Gault.

<i>July</i>	.	.	Anniversary Business.
<i>August</i>	.	.	Lodge Finance.
<i>September</i>	.	.	Election of Office-bearers.
<i>October</i>	.	.	Address by Visiting Brother.
<i>November</i>	.	.	Anniversary Re-union.
<i>December</i>	.	.	Address by Bro. Rev. J. W. Gamble, B.A.

The subjects of Bible Readings, Papers, or Addresses will, as far as possible, be announced a month previous to delivery of same.

PLEASE NOTE :

On evenings of Bible Readings or Addresses, a Collection is taken up for the Lodge Orphan and Sick Fund.

In order to secure our votes for the Lord Enniskillen Society our Subscription must be forwarded before the end of November in each year.

Should any member hear of a brother of this Lodge being sick, report same at first meeting of Lodge or Committee.

Use your influence to bring members who only attend occasionally to all the Monthly Meetings: they are all interesting.

Keep this Report in your pocket for handy reference to Calendar, Programme, etc., throughout the year.

“ Watch ye, stand fast in the faith, quit you like men, be strong.”—1 Cor. xvi. 13.

1690

1919

WILLIAM III.

“ Honour all men. Love the brotherhood. Fear God. Honour the King.”—1 Peter ii. 17.

A detailed statement of accounts is given showing every member's subscriptions to the various funds, and in connection with the Band of the Lodge, leaving, after an expenditure for the year of £67, a balance in hand of £2, 12s. 6d.



The subject of the Rev. Gamble's address was: "What religion can do for a man in this life."

The Rev. Mr Bradshaw, who is a curate of the Episcopal Church, took as his subject, "Jesus Christ and the renovation of the world."

Lisburn is a suburb of Belfast, and an industrial hive pulsating with similar loyalty to the British Empire, and dominated by the Orange democracy. This is written in January 1919: the great strike for an eight-hour day is now a week in being. I was in Belfast during the first two days, and although 50,000 men were walking about idle, there was no disorder: some glass was broken a few days later, and doubtless if the strike continues hooligans who exist in all societies will take advantage of the darkness to work mischief, but I venture to say the Orange Order will guarantee freedom from serious outrage, for the men who worked without a strike all through the years of War to promote the national well-being, will not, even in the stress of a struggle for better conditions of labour, prove false to the basic principles of the Great Institution of which the majority are so proud, and the sturdy support of law, order, and civil freedom which are some of their many outstanding characteristics.

### IN MEMORIAM

#### THE GALLANT MEN OF AGHADOWEY PROPOSED PUBLIC MEMORIAL

Aghadowey has decided to perpetuate the memory of the men from the district who have fallen in the War and those who volunteered their services at the time of their country's peril. A public meeting, convened by Captain C. E. Stronge, D.L., Lizard Manor; Dr H. S. Morrison, Bellevue; and Mr J. T.

Moon, J.P., Ballydevitt, was held in the Presbyterian Church Lecture Hall on Saturday evening, when preliminary arrangements were made for raising funds to erect a memorial befitting the deeds of these heroic men.

Captain Stronge, who has established a record for recruiting in the Omagh area, presided. In paying a tribute to the valour of the men of Aghadowey, he referred to the time when the British Army had retired from Mons and Lord Kitchener called for recruits early in September 1914, he and Dr Morrison met in the Parochial Hall, and attested and passed fifteen men the first night. It was with regret that he had to say half of these men now lay buried in France. They would never forget them; their memories would ever remain in their native district. The big majority of the men of the parish had gone to the 36th (Ulster) Division. Out of a total of forty-seven who volunteered for service with that division thirteen had been killed, twenty-one wounded, two died, three were discharged, and only eight remained unwounded. Two officers from the district had won the Distinguished Service Order, one the Croix de Guerre, and four the Military Cross. One Distinguished Conduct Medal and two Military Medals had also been won. (Applause.) The names of the men killed were: Bob Knox, John Woodend, John M'Intyre, Thomas Stewart, John Campbell, Saml. Macaulay, Wm. Barr, John Downes, Thos. Downes, Thomas Campbell, James Marks Doherty, Hugh Taylor, and W. Workman. In connection with the men who had fallen he had heard many stories of valour. When Sergeant Adams, of Kilrea, was seriously wounded at Thiepval, Willie Barr, whom they all knew, produced his own field dressing, bound up the wound, and then saying, "I must go," passed to the great unknown. Jas. Marks Doherty was shot through the head while leading his platoon. John Campbell at Ypres,

on 16th August, 1917, was in a dugout with thirty-two others, all wounded, when they were all killed by either a German mine or shell. The three local postmen had been killed. William John M'Guigan, who fought at the retreat from Mons' was wounded and gassed, and came home a time-expired soldier, joined up again, and made the supreme sacrifice. Besides the men from the district who served with the 36th Division, they had men in the Black Watch, Australians, Canadians, London Scottish, Rifle Brigade, Royal Army Medical Corps, Navy, Artillery, Gordon Highlanders, A.S.C., East Surreys, and many other branches of the service. Captain A. H. Hall, M.C., Somerset Light Infantry ; James Reilly, Irish Fusiliers ; John Dunlop, Australians ; Joseph Dempsey, Canadians, and others, whose names he could not then remember, had also given up their lives, while a goodly number on the outside borders of the parish, that they could not claim on the memorial, had died on the battlefield. They who remained at home had the least trouble to bear, with the exception of those who had lost dear ones. A public memorial not only for those who had gone, but for those who remained, should be erected. His theory about this was that it should not be erected for " his son or your son " to see, but to let the children of future generations know something of the material of which their forefathers were constituted. (Applause.)

Dr Morrison said they were all agreed that the soldiers from the district should have all the honour that could be bestowed upon their names. (Applause.) He had been looking into the history of the parish for the past 300 years, and it was a remarkable thing that important events had disappeared from the knowledge of the majority of the people. Their forefathers settled there in 1620. Then came the Rebellion of 1640, the Siege of Derry, and Revolution of 1688. There was

the exodus of the Rev. J. M'Gregor and 100 of his congregation in 1718 to America, where they laid the foundation of a great community, and progressed and made history in the United States. Then they had the Rebellion of 1798 and the Rebellion of 1916, and now the Great War. He found on tracing the records of the district that in three generations a family disappeared, as in the case of Stirling, Orr, Adams, and Wilson, and of the present families, Stronge, Moon, Morrison, and other leading names would disappear—even the names of the men who had fought in this tremendous struggle, which had altered the whole face of the world, and who had sustained and helped the great Empire, would be forgotten unless inscribed in some memorable place where succeeding generations could learn what those who preceded them had done. He ventured to say that the children of two or three generations to come would be proud of tracing their history and connections back to these brave men from Aghadowey—(applause)—and he did not know that they could have any better pedigree than being descendants of men who had hazarded their lives for their Empire. (Cheers.) Captain Stronge had referred to the bravery of Willie Barr, to which he had proposed alluding, but, as he (Dr Morrison) had compiled a book on Aghadowey and Macosquin for the last 300 years, he had given as accurate an account of the recent history as he could obtain, and he had selected the case of Willie Barr and Sergeant Adams as an illustration of the type of men they produced in Aghadowey. (Applause.) He believed that the matter of erecting a memorial would be enthusiastically taken up by the people, and suggested that a representative committee be appointed to solicit subscriptions. (Applause.)

Rev. S. W. Morrison, Aghadowey Presbyterian Church, said they could never forget the men who stood between them



and the terrible cruelties of a German invasion. He agreed with Captain Stronge that the names of those who fought, as well as those who died, should be on the memorial. It should be erected at a central place, where the young people of the district could see and be impressed by it, and filled with patriotism. (Applause.)

Rev. S. E. Foote, Rector of Aghadowey, said they were proud of the glorious inheritance, but the victory of their arms over the Germans had secured for them a far greater liberty. (Applause.) It was only proper that they should go heart and soul into this matter, for it was one of the greatest deliverances the world had ever seen since their Saviour died on the Cross. (Applause.)

It was decided to make the parish of Aghadowey the area for asking subscriptions.

The following appointments were made :

Dr Morrison, Chairman of committee ; Capt. Stronge, D.L., and Mr J. T. Moon, J.P., Hon. Treasurers ; Messrs Christie Moon and James C. M'Cormick, Hon. Secretaries ; Executive Committee—Messrs John Gilmour (Collins), James Hogg (Clarehill), John Gilmour (Carnrallagh), Andrew M'Mullan, John Devenney, William Blair, Matthew M'Math, Thomas M'Neary (Gorran), Robert Hanna, William Cochrane, John L. Finlay, W. T. M'Ilroy, F. J. Dempsey, J.P., Alex. Kennedy, Wm. Kennedy, Wm. Reid, Thomas Kennedy, Thomas Warnock, R. J. Millen, C.C. (Shanlongford), James Gibson, David M'Quigg, George Gilmore (Glenkeen), Charles Morrison, Charles Mabin, Andrew Gilmour, Matthew Taylor, Alex. Clarke, George Wilson, Samuel R. Millar, William J. Anderson, John H. Hegarty, R.D.C. (Rushbrook), Blair Cunningham, A. Gillespie (Knockaduff), George Stuart (Collins), John Ferris (Ballygawley), W. J. Wilson (Ballygawley), and John Kane (Ardreagh).



## PRELIMINARY LIST OF SUBSCRIPTIONS

The following Subscriptions have already been received :

Captain Stronge, D.L., and Mrs Stronge . . . . .	£25 0 0
Dr and Mrs Morrison . . . . .	10 10 0
Lieut. and Mrs H. R. Morrison . . . . .	10 0 0
Miss Ranken, Moneycarrie . . . . .	10 0 0
Mr Edward Stronge and Mrs Stronge . . . . .	10 0 0
Mrs Ranken, Newpark . . . . .	10 0 0
Mr J. T. Moon, J.P. . . . .	10 0 0
Captain Norman Stronge, M.C. . . . .	5 0 0
Miss Pauline Stronge . . . . .	5 0 0
Mrs Lopdell . . . . .	5 0 0
Mr Christopher Lopdell . . . . .	5 0 0
Mrs Bradshaw . . . . .	5 0 0
Miss Betty Morrison . . . . .	5 0 0
Mr R. P. Ranken, J.P. . . . .	5 0 0
Mr Wm. Ranken . . . . .	5 0 0
Dr Bolton, J.P. . . . .	5 0 0
Mr Wm. Archibald . . . . .	5 0 0
Mr Bernard O'Kane, J.P. . . . .	5 0 0
The Misses Thompson . . . . .	5 0 0
Mr Alexander Patterson . . . . .	3 3 0
Mr R. J. Millen, Shanlongford . . . . .	3 0 0
Mr William Blair . . . . .	3 0 0
Mr Jno. H. Hegarty, R.D.C. . . . .	3 0 0
Mr Hugh M'Fetridge . . . . .	3 0 0
Mr Samuel Perry . . . . .	3 0 0
Mrs Patrick M'Ilroy . . . . .	3 0 0
Mr James Stewart, Collins . . . . .	3 0 0
Mr Thomas M'Neary . . . . .	2 10 0
Mr William Wilson . . . . .	2 2 0
Messrs J. & W. Hogg . . . . .	2 0 0
Mr John Gilmour . . . . .	2 0 0

## AGHADOWEY WAR MEMORIAL FUND

A meeting of the Committee of above fund was held in the Schoolhouse on Tuesday, 17th inst., when there was a large attendance of members and collectors. Dr H. S. Morrison (Chairman of the fund), presided. The collectors handed in their books, and the amounts collected came to a sum of over £300, which, being added to the figures already published, brings the total fund to well above £500, and many subscriptions have not yet been received. It will be readily admitted that the project has been extremely successful, and that the people of this patriotic parish fully recognise and appreciate the services and sacrifices of their gallant men who so nobly fulfilled their duty in their country's peril. The collectors intimated that they had been received with enthusiasm and sympathy with the proposed memorial from almost every parishioner, thus demonstrating that those from under slates or thatch are full of gratitude to the fighting men from both castle and cottage. On the motion of Captain Stronge, D.L., a resolution was passed thanking the collectors for their trouble, and congratulating them on their success. Mr J. T. Moon, J.P., informed the meeting that he had liberty to state that a free site for the erection of the monument had been offered by Mr George Gilmore, Carnralla, and he proposed a vote of thanks to Mr Gilmore, for his very kind and generous offer. Dr Morrison seconded the resolution, which was received amidst applause, and the Committee agreed to accept Mr Gilmore's generous offer. This site lies in the immediate vicinity of the Aghadowey Presbyterian and Episcopal Churches and the Schoolhouse, and is considered a central and most suitable position. The subscription list still remains open; and if any person has unavoidably been overlooked, or former parishioners or others associated with the parish desire to

contribute towards the fund, they are requested to forward their subscriptions to Mr James T. Moon, J.P., or Captain C. E. Stronge, D.L., the Hon. Treasurers, who will duly acknowledge and gratefully receive the same.

The collection amounted to £600. What form the Memorial will take has not been decided. Some favour spending all on a monument ; the Rector wants a district nurse ; others a drinking fountain. The writer urges a modest granite column, and in addition a hall over a caretaker's house, with flag pole for the Union Jack and American flag, and a framed list by townlands of every subscriber, so as to give the wall of the hall a record of the attitude of every man in the parish on this great question, to be preserved for future generations, as the Bann Valley Memorial of 1717 is preserved by the Historical Society of Concord, Mass., U.S.A.

## CHAPTER XIV

### ULSTER VOLUNTEER FORCE AND COVENANT

THIS Volunteer Army on which Ulster's Provisional Government will depend in the event of Home Rule being forced upon us, is a citizen army, drilled and armed on the system adopted by many of our forefathers when in the War for Independence in America they had to defend themselves against British aggression.

Each polling district in the different constituencies is a unit, to be drilled and trained for the self-preservation and mutual protection of all loyalists, and generally to keep the peace.

Qualifications—Age between 18 and 60.

Must have signed the Covenant.

Must sign a declaration of willingness to act under and obey the orders of their superior officers.

Each county will be in charge of a Committee, and this Committee shall elect five as County Representatives for Headquarters. The divisional representatives will sub-divide their division into districts, and nominate from each district a suitable representative. Districts will again be split into localities, and each locality will select a suitable man to be known as the leader. The men enrolled and trained will consist of twelve in each squad and will elect their squad leader. Two squads will form a section, electing their section leader, who will have below him two squad leaders.

Two sections will form a half company under a half company commander, also elected by the men.

Two half companies will form one company under a company commander.

In County Londonderry the Volunteers are just getting into their drill, but Volunteers are coming forward in great numbers. It is estimated that next summer Ulster will possess 100,000 armed and drilled men.

At a meeting of the County Committee held in the Town Hall, Coleraine, September 16th, 1913, the following members of Committee for the County were present :

Major Lennox Cunningham, J.P., Moneymore, Magherafelt.

J. E. Gunning, J.P., Moneymore, Moneymore.

Colonel Chichester, Moyola Park, Castledawson, Bellaghy.

W. J. Hilton, R.D.C., J.P., Dullaghy House, Boveedy, Garvagh.

R. A. Long, Kilrea, Kilrea.

H. P. Williamson, Tobermore, Maghera.

A. M'Feeters, Coleraine, Coleraine Town Hall 1.

William Bruce, Quilly, Coleraine Town Hall 2.

H. Smith Morrison, M.D., Aghadowey.

Captain A. H. Gaussen, Portstewart, Portstewart.

D. E. B. M'Corkell, Londonderry Liberties.

Rev. Thomas Thompson, Glendermott, Waterside.

Rev. John Johnston, Claudy.

Major Quinn, Eglinton.

J. C. B. Proctor, LL.D., Limavady secty. Limavady II.

F. C. B. Trench, Limavady, Limavady I.

James Drennan, Ballykelly.

M. M. M'Causland, D.L., Limavady, Lislane.

S. E. S. Edwards, Deputy for W. Wray, Bovagh.



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The absentees were :

Major Ross Smyth, Londonderry N. Libertus.

Rev. T. A. H. Moriarty, Park.

A. Millar, J.P., Feeney.

Cannon Cunningham, Coleraine Court House.

Matthew M'Math, Blackhill, Ballylintagh.

William Jackson, Ballylintagh.

No representative elected for Draperstown.

A sum of £1,000,000 is being raised to pay similar compensation to that due under the Workmen's Compensation Act to any member of the force suffering injury or death. To this fund, H. T. Barrie, M.P., has subscribed £5000 ; J. Gordon, M.P., £1000 ; C. E. Stronge, £500 ; H. Ranken Morrison, £500 ; Hugh Smith Morrison, M.D., £200.

Captain Proctor gave me all the details of the organisation of the Co. Derry Volunteers. It is sad to think that in 1917 the leading men are dead. Colonel Ross Smyth, Captain Proctor, Major Trench, Lieut. Drennan, and the Rev. T. Thompson.

Irish Unionists had exhausted every method of appeal to the Liberal Party and to the country for protection against Mr Asquith's Home Rule Bill. The position of Ulster was clearly defined and unassailable. The Liberal Party were in office to reform the House of Lords and pass Lloyd George's Budget. No authority had been given by the electors to establish a Parliament in Dublin, indeed it had been twice rejected when an appeal to the people had been secured by the House of Lords ; and to force it on Ulster, when, through the mutilation of the constitution there was no second chamber, or appeal to the electors possible, was pure tyranny. Further, in Ulster we denied that Parliament had any moral right to

thrust us into a Parliament where we would be in a perpetual minority. If the Irish, one-fourteenth in population of the British Isles, needed a separate Parliament, Ulster, one-fourth of Ireland, had as good a claim. Parliament might thrust Ulster out of the Empire, but not against her will, into the hands of her bitter enemies. When Heligoland was ceded to Germany, John Morley, at that period one of the chief exponents of Liberalism, said if a single inhabitant protested against the transfer, it should not take place. Resistance to tyranny is always justifiable, and the Liberal passive resistance to the Education Act had familiarised the public mind with extra-constitutional methods.

In any event Ulster had no alternative, and with reluctance, great reluctance, as I know personally, adopted as a last resort armed resistance. Opposition in Ireland to the proposed measure was described as almost negligible. The old ascendancy party it was said, of a few Orangemen and landlords, constituted the resisters, but intelligent and reasonable Episcopalians, the General Assembly of the Presbyterian Church and all moderate men were in favour of the measure.

#### OFFICERS OF COUNTY COMMITTEE

Major Lennox Cunningham. Chairman.

Major Ross Smyth. Vice-Chairman.

#### *Finance Committee*

Dudley M'Corkell, North Derry.

A. M'Feeters, North Derry.

H. P. Wilkinson, South Derry.

H. S. Morrison, M.D., South Derry.

Colonel Clark, D.L. Major Cunningham.

Major Ross Smyth. F. C. B. Trench.

Captain Gausson. Captain Proctor

constituted the County Committee, with Dr H. S. Morrison as the County Representative, on the Transport Co. and Central Board.

The Military organisation was composed of :

North Derry Regiment. Commander.

1st (Faughan Valley) Batt. Major Ross Smyth.

2nd (Roe Valley) Batt. J. C. B. Proctor.

3rd Bann Batt. Captain Gausson.

South Derry Regiment.

1st Battalion (Aghadowey, Garvagh, and Kilrea.) C. E. Stronge, D.L.

2nd Battalion (Moneymore, Magherafelt, Maghera, and Bellaghy.) Major L. Cunningham.

Major Ross Smyth to command N. D. Regiment.

Major L. Cunningham to command S. D. Regiment.

I believe Mr Asquith and the bulk of the Liberal Party were deceived by these lying reports of self-interested adherents in Ulster, and even those who knew the fears and determination of Ulster thought that once the measure was passed all would be well. If, therefore, Ulster led the way of unconstitutionalism, resistance and rebellion if you will, and if this opened the door to the Rebellion of 1916, as I believe in a measure it did, the fault does not lie at the door of Ulster but is wholly due to the action of the Liberal Government. Force is no method for inaugurating a reform, and if ever Ulster joins the rest of Ireland it will be solely by persuasion. With the object of misleading opinion across the Channel, a brilliant idea suggested itself to the remnant of discredited politicians, who in Belfast called themselves the Ulster Liberal Party. They found a ready tool in Mr Winston Churchill, who at this period, a Cabinet Minister, with the proverbial zeal of a proselyte, proposed to address a meeting in the Ulster Hall in support

of the Home Rule Bill. In 1886 Randolph Churchill had in this hall addressed a packed meeting of Ulster men against Mr Gladstone's proposals, and for the son to hold a great enthusiastic meeting in the centre of Protestant Ulster would have had undoubtedly a great effect on public opinion. The meeting would have been packed, but the audience would have been Nationalists from West Belfast and other parts of Ulster, and in accordance with the unscrupulous tactics constantly used to manufacture public opinion in favour of the measure and to show that Ulster Unionism was breaking, or changed, Liberal organs and Nationalists would have asserted that the meeting was Protestant and Liberal; for at this particular time Ananias was not in it with the Liberal Association of Belfast, who were never, even at their best, in a different position from the three tailors of Tooley Street with their great manifesto beginning, "We, the people of England."

The Standing Committee of the Ulster Council met and considered the matter, and resolved "that Winston Churchill will not hold a meeting in the Ulster Hall." It was very awkward. Liberalism in its organs when not slandering, ignored Ulster, and now people began to ask who are these people who can closure a Cabinet Minister?

Why do they act so?

What does it mean?

The game of rushing through the Home Rule Bill without a fuss was up; for in spite of all the efforts to pooh-pooh the opposition, the fat was in the fire, and Ulster had at last secured the ear of the British public.

Winston Churchill held his meeting in the Nationalist Hall, and had his Nationalist audience. Ulster Unionism suffered somewhat from interfering with the right of public meeting, but gained immeasurably by attracting the attention





SESSION OF MACOSQUIN PRESBYTERIAN CHURCH II

1907.





of the public to the proposed legislation and how it affected this loyal and prosperous province.

On Ulster Day, September 28th, 1912, the Ulster Covenant was signed, with a solemn and impressive environment.

The Ulster Hall and many of the churches in Belfast were packed for religious services, and in the midst of hundreds of pressmen Sir Edward Carson and his followers marched to the City Hall and signed the celebrated document binding Ulster Unionists to "stand by one another in resistance to this Act, to refuse it recognition, and resist its laws."

Sir Edward Carson, the Episcopal Bishop, the Moderator of the Presbyterian Church, the Vice-President of the Methodist Conference, Ulster members and practically Protestant Ulster subscribed their names to this document.

Again the effect on public opinion was wonderful.

It carried the Scottish people back to the period of the Stuarts and riveted the attention of the civilised world on the position of Ulster.

Liberalism of the baser sort jibed and sneered, for it could no longer ignore, and suggested a whiff or two of shrapnel, or as Churchill said: "It would do Ulster good if the red blood were allowed to flow."

Ulster, however, was gaining.

Talk of excluding certain counties and trying to meet the demands of Ulster were appearing in quarters of the press hitherto hostile, but the bulk of Nationalism and Liberalism ignored the opposition. In some of the demonstrations the Volunteers, now a fairly well-trained force, were to be seen marching in military order with the wooden guns used in training.

The jeers again broke out, and the *Daily News* and *Chronicle* surpassed themselves with mockery over the wooden guns of

the Ulster Volunteers. Again the tables were turned on an unscrupulous Radical press by a brilliant move of militant Ulster.

On Friday night and Saturday morning, April 24th and 25th, 1914, the celebrated Larne gun-running took place. The munitions were landed at Larne, Bangor, Donaghadee, and Ballywalter. Within ten hours 35,000 rifles and 3,500,000 rounds of ammunition were landed, and two hours later 600 motors had delivered every package at its destination in various parts of the province. The huge undertaking was carried through without a hitch.

The Volunteers took possession of all the roads in Ulster, carried out some extensive military movements in Belfast with the object of hoodwinking the authorities, occupied the Northern Counties Railway terminus so that troops could not be sent to Larne, and without a blow Ulster was equipped with something more effective than the wooden guns that had produced so much mirth among their opponents. Nothing was wanting. The ship carrying the ammunition was the "Mountjoy," called for her predecessor that broke the boom and brought relief to the starving loyalists in Derry in the stirring times of 1688.

The Covenant was signed with great solemnity and unanimity all over Ulster. In all the churches used for the purpose there was a religious service. It was conducted in Macosquin by the Revs. T. Stuart and W. M'Fetridge, B.A., and the church was packed. The first four names signed were Rev. T. Stuart, Rev. W. M'Fetridge, B.A., H. S. Morrison, M.D., and A. J. M'Morrison, M.B.

So far as I remember every member of the church save one, an old Liberal, signed, and it was the same with all our people.

The distribution of the arms landed at Larne was partly

effected that night, but for many nights subsequently, motor parties with armoured men were conveying these rifles and ammunition to every nook in Ulster. The temper of the people is seen in the following, for which I can personally vouch.

Ten motors arrived at the residence of a leading resident of the county to get their orders. The gentleman in question said :

“ Are you armed ? ”

“ Yes,” every man had two Colt revolvers.

“ Right. Do not use them if it can possibly be avoided, but on no account allow police or any one to seize the rifles that you will find at        and deliver at        .” In countless other ways, in addition to the “ Mountjoy,” ammunition was brought into Ulster.

Two men well known to me, one of them a Captain in an English Territorial Regiment, the other an Irish Ulster Volunteer, made several trips to Ulster with rifle cartridges. The Territorial officer got the ammunition—supposed to be for his regiment—at a cheap rate, and having fitted themselves out with jackets of strong calico, all over with fringe like a bandoleer for holding cartridges, they were able to put 1000 into each jacket, and with a light overcoat they passed police and Inland Revenue Officers, at entering and leaving the steamer, and were never suspected. The weight was two stones each, and it had to be worn for sixteen hours till they reached a motor or hotel in Belfast.

The day after the Larne episode, all over my district in Aghadowey the beaming faces of every one you met showed how happy and delighted one of the previous, most orderly and law-abiding districts in Ulster was, at the successful way in which incipient rebellion had begun.

One man, a young hard-working farmer belonging to the Reformed Presbyterian Church (who by the way always refused

to exercise the franchise) and a staid, steady man free from Orangeism, or party of any sort, met me the following day.

“ There was good work done last night. Ulster can defend itself now. I was out early and some of the motors went wrong at the Diamond (name for three roads meeting) and I set them right, they were choked full of rifles.”

“ Are you a Volunteer ? ” I asked.

“ No,” he said, “ but I should, and if fighting is to be done, I'll do my share.”

Every move of the politicians was followed with great interest. Every newspaper was given up to reports on the crisis, and groups were to be seen reading and discussing the latest news.

The “ whiff of shrapnel ” was to be applied to Belfast. Churchill tried to get Belfast a lesson, or Ulster thought so, just as he rushed the Dardanelles adventure. Admiral Bailey, who was sent by him to Lamlash Bay on the County Down coast, asked for and secured some “ field guns.”

The regiments at the Curragh were sounded as to their readiness to move against the North, for many had asserted that the soldiers would not shoot down loyal Ulster folk.

General Gough and his officers understood that they were asked to agree to this or given an opportunity to resign, and in a body sent in their resignation.

The outbreak of the great European War was little more of a crisis than now occurred.

The Minister for War resigned, and the affair was patched up, and finally, for all time, coercion for Ulster was abandoned by all parties.

The feeling amongst Unionists was one of great anxiety ; a dreadful calamity was imminent and narrowly averted. In Bellevue the workers gathered to hear the news when the post



came in. The housekeeper, Mary Macauley, a typical Presbyterian, twenty-five years in the house and true and reliable as gold, was certain as were many of red ruin and the breaking up of laws. She had a custom of talking to cats, ducks, and hens when walking through the yard, and one day, when things were at the worst, from the surgery I heard her going round to feed a flock of noisy Aylesbury ducks and addressing them as follows :

“ You are hungry, yes, but you will get your meat. It’s hard to tell who will be eating you, but we will feed you as long as we are here.”

At the meeting held in Aghadowey Parochial Hall to inaugurate the Volunteer Movement C. E. Stronge, D. L., occupied the chair. Amongst those present were Rev. E. Foot, C. Moon, solicitor, W. K. Moon, Samuel Perry, W. K. Hanna, George Wilson, Andrew M’Mullan, R. J. Taylor, Alex. M’Keague, John Devennie, and Robert M’Ilroy.

Dr Morrison, County Representative, explained the object of the meeting, and it was unanimously agreed that the Force be started in Aghadowey. Mr C. Moon was appointed Secretary, and forty Volunteers subscribed their names the first night.

The Aghadowey mounted force were organised by H. Ranken Morrison: of this body there were twenty-five in Aghadowey and twenty in Kilrea. On drill night people from all the districts round came to watch them drill in the large field in front of Meathpark. It was very interesting to watch the evolutions of the men on horseback and see them careering over jumps prepared for the purpose.

In April 1914 Sir Edward Carson reviewed the South Derry Battalion at Garvagh. The Volunteers being under the command of C. E. Stronge, Battalion Commander, Norman

Stronge, W. K. Moon, C. Moon, and the mounted men under H. Ranken Morrison. The County Committee had asked me to get the Meathpark Motor to run Sir Edward Carson to Limavady after the Garvagh meeting. Sir Edward made a rattling good speech to the South Derry men, complimented them highly, and indeed they deserved the praise.

Mr and Mrs Morrison were unable to go to Limavady, and asked me to go with Sir Edward.

We were joined by Mrs H. T. Barrie, Mrs Captain Craig, and J. T. Moon, J.P.

The ladies were handsome and brilliant conversationalists, and Sir Edward is a genial and interesting companion, not in the slightest degree spoiled by the exalted position which he occupies, and the love and admiration that Ulster has lavished on him with such a prodigal hand.

Talking with me in front of Garvagh House he had said :

“What a delightful and beautiful residence! I think, Doctor, after the loyalty of Ulster to the Union and myself the least I can do when my race is over is to leave my old bones somewhere amongst you, and if some generous friend would buy me this ideal residence I would spend with pleasure the rest of my days in Garvagh.”

Quite a dozen motors made the trip to Limavady, and we were preceded by motor dispatch riders.

The road chosen was by the Diamond, Blackhill, and Macosquin, for those in charge had been warned that the direct road over the mountain might subject the party to some attack from the Nationalists.

The admiration of the people for Sir Edward Carson is amazing; it is something like a royal progress through a loyal people, the ladies especially are enthusiastic.

Closer acquaintance adds to the leader's charm. He quite

won my wife by a grateful reference to the support her uncle, Sir Samuel M'Caughey, had given to the cause of Ulster, and in our motor trip Mr Moon and I enjoyed ourselves to the utmost. I told them of the book I was writing and that Mrs Barrie and Mrs Craig would have honourable mention.

Sir James Craig, H. T. Barrie, Wm. Moore, Robert Thompson, and John Gordon are the four members of Parliament with whom I most frequently come in contact. I have received hospitality from them all, and they are each and all blessed with intellectual and charming women for their wives.

At the field for the review in Limavady, we, that is the party of Sir Edward Carson, were received by Sir James Craig, M.P., H. T. Barrie, M.P., and John Gordon, M.P., and the inspection was carried out in the customary fashion. Quite 4000 Volunteers from Derry City and North Derry were on parade, and Major Cunningham, at this time commander of South Derry Regiment, said to me :

“ I would not ask to lead a finer body of men on any battlefield.”

The decorations in Limavady were on a generous scale and here as in Garvagh and all along the route Union Jacks were everywhere in evidence.

From the field we went to Graystone Hall where Mrs Trench, with her proverbial hospitality, entertained the leading strangers, and also the local gentry. Mr Trench was with his regiment on the parade ground.

On the way to the public meeting in the Drill Hall, Mr Moon and I had the company of General Sir George Richardson, Commander-in-Chief of the Ulster Volunteers.

As in the case with Sir Edward, so it is with Sir George. Neither is the least spoiled by popularity, nor is there the least trace of “ side.”

Mr M. M. Macausland proposed Mr Barrie as chairman at the public meeting. Dr Proctor proposed a vote of thanks, and a highly successful meeting brought to an end a remarkably impressive display of the ability of County Derry to defend its liberties should such an occasion unhappily arise.

Truly Limavady in the matter of the Volunteers leads the county, although Sir George Richardson said to me that the Coleraine men trained by Captain Bruce were the best drilled men on parade.

The Drill Hall of Limavady, with which Mr Macausland is so honourably associated, has done much to secure and retain the pre-eminence of the loyal and historic little town on the Roe in this matter of the Ulster Volunteers.

At the following meeting of the County Committee I moved that: "We desired to place on record our appreciation of the services rendered to the County Londonderry Volunteers by M. M. Macausland, D.L., F. C. B. Trench, and Doctor Proctor, as evidenced by the remarkable display of their efficiency when inspected by Sir Edward Carson on the Easter review 1914."

The motion was passed unanimously and everyone present thought the recognition well merited. How things have changed.

In one short summer the Volunteers formed to protect Ulster in her fight for civil and religious liberty, by rebellion if necessary, are now recognised by the Government and drafted, officers and men, into an Ulster Division to defend the Empire against the Germans on the fields of France and Belgium.

Lord Kitchener asked Belfast to help in providing motor ambulances, and Belfast appealed to each county to provide one.

Mr H. T. Barrie asked me would South Derry join North



Derry, and I called a meeting of the South Derry Association to consider the matter. Mr Stronge was very keen, and we got some local subscriptions to give as a good send-off.

In the train going to Magherafelt Colonel Clark, Major Macausland, Mr Stronge, and myself thought we would try for an ambulance in South Derry alone, although Belfast asked for one only from each county. We agreed on this. In summoning the meeting I asked others, prominent in the county, to attend.

Colonel Clark presided, and the attendance included C. E. Stronge, D.L., Colonel Macausland, Colonel Watters, Mrs Jas. Brown, Mrs Gillespie, Rev. G. G. Moriarty, B.A., Messrs Jas. Davidson, Jas. Brown, solicitor, W. J. Boyle, H. S. Morrison, M.D., Hon. Sec., Jas. Marshall, Thomas Kennedy, Harry Clark, J.P., D. Kennedy, Thomas Graham, J.P., A. Brown, J.P., and Miss Lindsay.

We decided to collect in each polling district for an ambulance, and to raise a fund to provide comforts for our troops from County Derry, and to ask for support only from Unionists. A list was opened at the meeting, and the following subscriptions were handed in, Colonel Clark £20, C. E. Stronge, D.L., £10, Harry Clark, J.P., £10, H. S. Morrison, M.D., £5, H. Ranken Morrison £5, Mrs Ranken, Newpark, £5, Colonel Macausland £5, Colonel Watters £5, Andrew Brown, J.P., £5, Miss E. Ranken £2, and half a dozen others of £1 each.

Before the meeting I had got £30, and with the meeting's subscriptions by the evening we had £100. The matter was taken up with great heartiness, and the constituency contributed £840, Aghadowey or Agivey Polling District giving £143. We purchased an ambulance at £460, and subscribed £100 to secure two beds for South Derry in the Ulster Volunteer Hospital. The balance was lodged in the bank to be distributed by a



committee consisting of Messrs Stronge, Macausland, and Morrison as the wants of the men demanded.

As I write this these two beds in the U.V.H. are occupied by Albert Doherty of Mullahinch and Sergt. Adams of Kilrea. The latter has lost a leg. Adams was early promoted to the rank of sergeant. He was an Ulster Volunteer employed on one of English's bread carts at 35s. a week; was doubtful if his eyesight was good enough to pass, and did not want to resign his position till he was sure. Mr Stronge arranged that he would come down to his house and I would examine him there. I did so, and said I would pass him all right. He at once sent in his resignation and enlisted. Albert Doherty has a brother in the Ulster Division. There were three boys and a girl living in Mullahinch. All three boys wanted to enlist, but Mr Stronge would only allow two to go. It is a satisfaction to know that they are now in our own Hospital, and that they will have every comfort.

Provision to the extent of £100,000 has been provided by Ulster as a fund for disabled and dependents in addition to the Government Grant. North Derry has raised a sum equal to South Derry, so the county has done well.

On September 21st, 1915, the Lord Mayor of Belfast presided at a meeting for the presentation of the gift of motor ambulances to the Ulster Division. In all, twenty-two motors were given at a cost of £10,500. To all the funds of War, Belfast and Ulster have subscribed magnificently. A political opponent, Lloyd George, said, "Belfast record was equal to any in the Empire."

The Ulster Division, 25,000 strong, was reviewed by the King on October 25th, 1915. His Majesty, in writing to Sir George Richardson, expressed his admiration for the Force, and wrote: "Their loyalty would never be forgotten."

The following members of the Aghadowey Volunteers are

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now in the new army: Captain C. N. E. Stronge, Captain A. J. M'C. Morrison, Captain W. K. Moon, Lieut. H. Ranken Morrison. Lieut. A. Rothwell has been obliged to resign his commission owing to ill-health, but his brother, Lieut. Norman Rothwell, is with the Canadians and has been wounded three times and has now joined the Flying Corps.

The following men are from Aghadowey, and are now in France: Albert Doherty, Wm. M'Ilroy, Thomas Jamison, John Kane, Robert Knox, David Kennedy, Wm. Lawrence, David Lawrence, George Millican, John Woodend, Francis Millican, Wm. M'Fadden, Richard M'Fadden, Robert Dickie, Joseph Hunter, John M'Intyre, Thomas Stuart, John Campbell, James Grissam, Samuel Macauley, Kennedy Clark, James M'Kergin, James M. Humphries, David Doherty, James Devennie, Robert Wallace, James Hogg, Wm. Barr, John Downs, Thomas Downs, Samuel Millican, James M'Dowell, Michael Dillon, James Moore, John Downs, Joseph Patton, Andrew Patterson, Samuel Chesnutt, William Donaghy, Thomas Doey, James M'Quigg, Leopold Joy, about fifty in all.

If we go outside what is strictly Aghadowey and take in the Aghadowey Dispensary District we find that at December 1915 the following return shows from what churches the recruits came. But in addition many have joined in Canada and the States, and these names are on our Rolls of Honour.

<i>Episcopal</i>	<i>Presbyterian</i>
Aghadowey 32	Aghadowey 32
Macosquin 43	Macosquin 23
	Ballylaggan R.P. 8
	Killeague U.F. 5
	Dromore S. 2
	Crossgar 2
	Ringsend 5

Some of the lads, tired of the monotony of drill and camp life, and of those under age, one or two insisted on being discharged. R. M'Fadden was one of these, but he tired again at home, and soon rejoined. His mother was displeased at him coming home, and said if she had her way she would send him to the Dardanelles and put him in the front rank. Dick, however, played the man, got an eye knocked out, made little of the wound, and walked off without fuss to have it dressed. He and his brother William are two of the eight from Aghadowey Cottages.

William Donaghy, a humorous private, after the first battle the Division was in, wrote home: "They say the war will last another year: if this is so, what is left of the Ulster Division will go home on a side-car."

Macosquin Episcopal Church had the largest number of recruits, and Thomas Campbell, Farrenlister, one of its members, has four sons in the ranks; but Macosquin Presbyterian Church has from the family of Thomas Gault, Castleroe, no fewer than five sons with the Ulster Division.

The Ulster Division suffered severely in the beginning of the great Somme battle. It was given a leading position, and carried out its work in such a way as to win it the highest praise from General and Pressmen.

Mr Asquith, speaking of the conduct in the House of Commons on July 10th, 1916, said that Ulster, through its troops on the Somme, "had covered itself with undying fame." But the price!

Our papers are filled with lists of the losses all over the province, and flags are flying everywhere in the North at half-mast, and to-day the famous 12th July is as solemn and quiet as the Sabbath. The Division had 7000 casualties out of 17,000 engaged.

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Happily many are only slightly wounded, but with all our sorrow Ulster is to-day proud of her gallant sons. Already the Aghadowey casualty list consists of John Kane, Joseph Wallace, Robert Wallace, Ballylaggan; John Woodend, Ardeagh; Joseph Hunter, Dromore; Samuel Macauley, Ardreagh; John Downs, Thomas Downs, Keely; Wm. Barr, Ballydevitt; William Walker, Cullycapple, killed; Albert Doherty, Mullahinch; Thos. Jamison, Clarehill; Robert Knox, Agivey; Daniel Nevin, Managher; Robt. Neill, Gluekeen; Richard M'Fadden, William M'Fadden, Greenhill; Thos. Stuart, Keely; Wm. Lawrence, Ballylaggan; James Moore, Ardreagh; James M'Dowell, Clarehill; Thomas Doey, Ballybrittan, wounded.

William Barr found Sergeant Adams lying on the field badly injured. "I am afraid, sergeant, that you are badly hurt." Barr stopped, took out his own first-aid dressing, bound up poor Adams' wound, made him as comfortable as possible, and then, picking up his rifle, pushed on to the attack on the German trenches, and was never seen again. Poor fellow, he was a game little man. When a mere child, he got a needle in his knee-joint, and when in the Cottage Hospital for the operation he kept all amused by singing a number of songs with as much composure as if he had been grown up. At his death he was only a boy, being just 18 years old, and curiously enough the pension officer would not allow anything to his parents, but the matter has been brought before the Aghadowey Pension Committee, and we intend to push the claim for pension. Sergeant Adams lay two days on the battlefield, and is now in our Hospital in Belfast waiting to be fitted with an artificial leg.

When we met for drill as Ulster Volunteers I remember discussing with Andrew M'Mullan the prospect of our lads

becoming acquainted with real warfare, and wondering how they could acquit themselves, all looked so green and soft ; we agreed, however, that the pluck and grit were there, and would stand the final test ; now we uncover reverently in honour of the dead, and congratulate the others on the distinction they have earned for themselves and their native parish.



## CHAPTER XV

### WAR CONDITIONS

WHEN the Great War broke over the world the sentiment in Ireland with all classes except the younger Catholic clergy was strongly against Germany. Of course there was always standing sullenly in the background the Physical Force Party, and there was further the reluctance of a purely agricultural country to enlist or rush into any rash adventure such as fighting, and the contrast of rural with urban readiness to volunteer is known to everybody.

John Redmond and Joseph Devlin gave a brilliant lead, but the path for rural Ireland was rough and dangerous, and the outstanding facts soon became clear. The Catholic clergy as a whole slowly but effectively put on the brake, and Sinn Fein and Fenian or Ribbon element blocked the road. Unionist Ulster did its duty with the exception of farmers' sons, who could not easily be dispensed with, but labour and all other classes joined readily. Nevertheless, when we come to the record of Ireland in this great struggle, one is compelled to hang one's head in shame. The Dublin Convention failed to find a solution of the Irish question that would be acceptable to a "substantial majority"; and when the bad news came from France in March, conscription was extended to Ireland, and a promise given that Home Rule would, in some form, be proposed and carried by the Government. The Ulster Party voted for conscription, but the Sinn Fein Party and the Con-

stitutional Nationalists united to oppose it, and formed what was called the Mansion House Committee. This body, after consulting with a conclave of the Irish Bishops, decided to organise the Irish people against this "brutal outrage." The Bishop gave the movement his blessing, and instructed the clergy to hold meetings, collect funds, and administer the pledge to resist conscription: meetings were held in every chapel yard, and a quarter of million of money was collected.

Lord Curzon in the House of Lords had stated that the Roman Catholic clergy of Ireland had compelled their people to resist conscription under threat of eternal damnation, and when challenged by the Bishops and the Nationalists, he gave seven cases which were published by him in a letter to the Press, and which appeared in the *Irish Independent*, a leading Nationalist paper, June 27th, 1918. From it I take two of those given, mentioning the priest and place and date in each case.

"Do ye resist conscription by every means in your power. Any minion of the English Government who shoots any one of you, especially if he is a Roman Catholic, is guilty of mortal sin, and God will cry to Heaven for vengeance."

"They should resist it. They should all approach the sacraments, and be ready to die in their resistance, and dying in their resistance they would die with the full blessing of God and the Church upon them. If they (the police) enforced it the people would kill them, the same as they would kill any man who would attempt to take away from them their lives. The police had no right to their lives if they came to arrest any Irishman under the Conscription Act."

A feeble attempt was made to repudiate some of the statements, but in my opinion Lord Curzon's charge was fully





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sustained. The same attitude was taken by the Catholic Church in Australia.

Again, on August 16th, the same paper published a description of the formal entry of the Most Rev. Dr Gilmartin, as Archbishop, into the Cathedral Town of Tuam. The town was gaily decorated, and his Grace imparted Benediction to enormous crowds. He received addresses from County and Urban Councils, and in reply said: "Some of the addresses gave him credit for protesting against the injustice of imposing military conscription upon the people of Ireland. On that question the Bishops had spoken with no uncertain voice, and he noticed that some of the addresses spoke of themselves as representing all creeds and classes: the days of persecution were, he hoped, gone for ever. But it was regrettable that in one corner of Ireland there still remained only too many evidences of senseless bigotry."

It is worthy of note that it is the cleric and not the lay element that introduced the above into a semi-sacred occasion. In my opinion, left to themselves, the laity would not introduce such questions. As to bigotry, I am president of a co-operative creamery with a turn-over of £20,000 a year. We have had four managers, two Roman Catholics, and two Episcopalians, although all the committee consists of Presbyterians (this being almost wholly a Presbyterian community), and candidates belonging to that Church are always amongst the applicants. Not a member of the committee cared a fig for the religion of any applicant, all they wanted was an efficient manager.

Unionist Ulster looked on the anti-conscription meetings and agitation with extreme regret in most cases, for although very few parents are glad to see their sons drafted into the fighting line, conscription would have been easily carried amongst the Unionists of the Province. The following corre-



spondence would, I think, fairly represent the view points of Nationalist as against Unionist opinion at this period :

WESTMEATH BRANCH,  
IRISH MEDICAL ASSOCIATION,  
*May 8th, 1918.*

DEAR SIR,—At a specially summoned meeting of the Co. Westmeath Branch of the Irish Medical Association held at the Dispensary, Mullingar, on the 8th inst., Dr —, in the Chair, and Dr —, Hon. Secretary, it was proposed by Dr —, seconded by Dr —, and passed unanimously :

That we emphatically protest against the immoral attempt of the British Government to enslave the manhood of Ireland, as conscripts in the British Army, contrary to the determined opposition of the Irish Nation against this insane tyranny, which can lead only to bloodshed and useless destruction ; that we solemnly pledge ourselves to resist, by every means within our reach, any and every attempt of the British Government to enforce this illegal act ; that we unite in self-defence, and stand by each other as brother to brother against possible victimisation ; that copies of this resolution be sent to the Secretaries of the Branches of the Irish Medical Association, who are strongly urged to convene special meetings at the earliest possible moment throughout Ireland, and that the members be asked to support this resolution at the General Meeting of the I.M.A., and that it be put on the agenda for that meeting.  
—Yours faithfully,

Dr —.  
*Hon. Secretary.*

BELLEVUE, BLACKHILL,  
COLERAINE, *May 12th, 1918.*

DEAR SIR,—I am in receipt of your resolution from the Westmeath Branch of the Irish Medical Association, protesting against conscription, and I decline to put it before our Association.

The County Derry Branch would not discuss such a resolution. It is surely bad enough for our country to be the laughing-stock of the world, through the action of politicians and clerics, without the medical profession also playing the fool.

I hope you are not serious in proposing to discuss this matter at the annual meeting. It cannot be done, if we wish to preserve harmony in our Association, and I am sure the Chairman and the majority of our members will not allow a question like this to rupture the good feeling that hitherto has always existed between the different sections of the Irish Medical Association.—Yours very truly,

H. S. MORRISON,  
*Sec., Co. Derry Branch I.M.A.*

I afterwards learned from the leaders of the profession that they would not touch the resolution or allow it to be introduced, and I had in reply to my letter a brief note from Dr —, in which he agreed with me that controversial matters should not be introduced to the Association, and that the resolution would not appear on the agenda for the annual meeting.

The attitude of the Medical Profession in Ireland to the Irish Party under John Redmond, and their influence on Irish Discontent generally, is treated more fully in the chapter on “Insurance Act Muddle.”

*Prices in August 1918*

Coal, £2, 18s. per ton. Flax from £16 a cwt. to £12. Good springing cow £50. Year old foal £40. Butter 2s. 7d. per lb. Pair of boots from £3 to £2.  $\frac{1}{2}$ d. box of matches costs 3d. Clarendo (feeding stuff), pre-war price £8 a ton; now £32. Scutchers of flax £2, 5s. per week. Wages for pulling flax 1s. 1d. per stook, enabling a worker to earn from 15s. to 30s. a day. Average farm workers get from £1 to 25s. a week; an agitation is in force for a half holiday each week. Money is plentiful, and there is no poverty. Ulster farmers never had better crops, and the season till now—end of August—is ideal. At the end of August the weather changed and we have had the worst harvest experienced for fifty years.

## CHAPTER XVI

### IRISH PRESBYTERIANISM

AGHADOWEY is predominantly Presbyterian: in the district there are seven Presbyterian Churches, two Episcopalian, and one Roman Catholic. Incidentally I may mention another fact, that of nine public-houses six are owned by Roman Catholics. The growth and vigour of Irish Presbyterianism is remarkable; subjected to persecution and gross disabilities, its people clung to their faith with the tenacity characteristic of the Scotch; doubtless many of its poorer members yielded to the influences of the loaves and fishes, and for favour with the Agent and Rector, the governing factors in an Ulster parish till sixty years ago, and also to avoid the stricter discipline in ecclesiastical matters and participate in the "blankets and meal" with which the poor were supplied at church festivals, joined the Episcopal Church; in the other end of the social scale many took offence at the Liberalism of the Presbyterian clergy, who denounced Landlordism with an easy mind, as few of this class were in their communion, railed generally at Conservative principles and its Orange support; and in many cases demanded the exclusion of the brewer and licensed trader from their communion.

The attraction of mixing with people in the higher social scale, and the superior culture of the Episcopal clergy, in some cases very marked, had an undoubted influence, and although the Presbyterian minister was as a rule the better scholar and

abler preacher, the faults of his training and the somewhat exalted views he held of his position and power, brought him occasionally into conflict with those who thought their opinion should have weight, and consequently they sought another communion where they received naturally what was wanting in their own.

Dr Brown of Aghadowey was a man of outstanding scholarship and statesmanship, and I have recorded the public and brusque manner in which he snubbed the Rev. Jonathan Simpson at his father's funeral. On another occasion he found a leading family in his church playing cards when he called to visit, and the following Sabbath, from his pulpit, he told how a mother was training an only son to gamble, and the result was that a leading family in the church left him promptly and for all time. In any case people who leave the church of their fathers for gain are in the main those without a foundation on which any church can graft character, and consequently the loss to the church they left is nil and the gain to the church they join is also nil.

Notwithstanding the enormous difficulties to be contended with Presbyterianism has established itself on foundations broad and deep in Ireland, and especially in Ulster, as the following figures will show, 86,559 families belong to its communion and 93,816 Sabbath School scholars; its Mission collections equal £40,000 a year; its income for ministerial support is £114,500, and in every branch of its work its finances are equally vigorous and healthy. Its magnificent Church House is said by competent judges to be the finest in the three kingdoms, and I know personally that at a meeting of the British Medical Association recently held in the Assembly Hall, many of the leading members of this Association said they had never seen anything of its kind to equal it.



During the Home Rule controversy in 1913 Mr Birrell, the Irish Secretary, who never spoke of Ulster Protestantism without a sneer or insult, said: "Belfast people had no more religion than billiard balls." An annual gift of £40,000 to missionary enterprise from one section of Ulster Protestants is a sufficient answer. The religion that touches the pocket has the true ring, and in other spheres of Christian beneficence indicating an honourable effort to follow the altruistic teaching of Christ, its Lord and Master—and what after all is the only true test of Christian sincerity—is the attitude of the Church to its poor, the orphan, the halt, the lame, and the blind, the flotsam and jetsam, the inevitable by-products with which the stream of every community is only too abundantly strewn, and for which the Christian Church, if it is worthy of its name or its Founder, is in duty bound to provide. The Presbyterian Orphan Society has investments equal to £115,551, yielding with the yearly subscriptions a sum of £16,569 per annum, and the Church can legitimately boast that not a single orphan belonging to her communion is unprovided for.

In the seventh Annual Report of the Old Age Fund it is shown that investments amount to £7000, and the yearly income £3000. The Indigent Ladies' Fund has an income of £500 a year, chiefly from investments amounting to £10,000, altogether making a record of Christian benevolence on which any Church might justly pride itself. The industry of the Irish Presbyterian people and the consequent wealth of the Church plus a fuller recognition of Christian duty, has made these generous gifts possible, and I know also that some of the workers in these different branches of Christian activity are desirous of showing to the rationalistic school of thought that the Church of to-day has something more of the spirit of Christ than narrow dogma, sounding platitudes, and broad

phylacteries, and at the same time aim at neutralising the growing hostility of intelligent labour, and demonstrating in an unmistakable way that it is not the enemy of the working man and the partisan of the capitalist that some of its enemies have endeavoured to prove. The rift in the lute has already appeared in the Roman Catholic Church, chiefly I must say through the indiscretions of the priests, and Jim Larkin finds many supporters amongst the Catholic workers in Dublin when in an embittered appeal to labourers in the city, he demands that the clergy of that Church should be pulled off the fence, and says they are so accustomed to ordering the people about that they are no better than policemen. With Protestant workers the case is different, there is no hostility against ministers as a class, and active, real work, such as I have shown above, is bound to tell effectively, although educated Trades Unionism will never look on voluntary benevolence, even if effective, as a proper substitute for that equitable share of the growing wealth of the country which is in the main the product of their labour.

If, as I hold, Christian people are more fully alive than ever before to their duty of service to and for their less favoured brothers and sisters, it is also true that a large and increasing number are drifting to the outside of organised Christianity, and can only be properly described as of it, but not in it.

The vast discoveries of science in the last half century, with their tremendous influence on the progress of the human race, led many to fear that Christianity was a spent force, but this result has not been realised, and it is well for us to remember that scientific knowledge has many gaps to fill.

At the threshold they are baffled. We ask, when, where, and how did life begin, and there is no answer. They tell us that the physical basis of life consists of twelve elements, and that

these ingredients form living matter, but science fails in the mixing. If you shoot a rabbit on a summer evening and allow it to lie at a certain temperature, the gastric juices will digest the stomach, and the muscles of the side of the chest or abdomen. Why not during the animal's life? Science cannot tell; the loss of something vital; life in fact, and we are helpless to explain what it is. The scientist leads us gradually up from lower forms of life to the highest, and here again he is helpless, for he butts up against consciousness, the outstanding distinction between man and the rest of the animal kingdom, and again he has no explanation, and can only confess his ignorance.

Science rests on a hypothesis, something assumed, or taken for granted, and which cannot be proved.

The universe is made up of matter and motion, and matter may be solid, liquid, gaseous, and ethereal. With the first three we are familiar; but consider the fourth: it fills all space, between earth and sun; between sun and stars and the tiny spaces between the atoms and molecules that form the smallest particles of solid matter.

And on the existence of this ether, which cannot be proved, science builds the modes of motion which performs the work of the entire universe, gravitation, molecular and chemical attraction, light, heat, and electricity, those forces in fact that govern all, and keep the tiny portion called the earth in its place and give us heat and life.

I have often thought, if science makes such a huge assumption, and it meets with general acceptance, theologians are equally justified in the assumption that the wonderfully regulated phenomena in the material and spiritual worlds is due to a Creator, and that the Bible is His revelation to men.

Notwithstanding these serious gaps in the records of scientific

research, the nineteenth century is pre-eminently the triumphant age of reason and science, steam, electricity, wireless telegraphy, motor traction, aeroplanes, radium, the Bacterial origin of Disease, treatment by Sera, and Darwin's theory of evolution, on the world process by which the higher animals and plants have been gradually evolved from lower forms of life, with protoplasm, consisting of carbon and the three gases, hydrogen, nitrogen and oxygen as the structureless physical basis and beginning of all life. Hence we find militant and dogmatic science asserting, at the Belfast meeting of the British Association in 1874, through its chairman, Professor Tyndall, that nothing will be accepted or recognised, save what is capable of being measured and weighed. Theologians were charged with teaching an inexact science; their function was declared to be that of squaring their theology to meet the discoveries of science, and it was loudly asserted that when they failed to do so their systems were doomed.

Undoubtedly all this had an unsettling tendency. Many intellectual and pious Christians felt the pressure and longed to be able to meet the enemy with an unanswerable argument. Lord Milner said he had often seen the late W. T. Stead, editor of the *Review of Reviews*, in conversation and controversy with the ablest men in England and Europe, and had never seen him worsted in argument. Mr Stead was a profoundly religious man, and when at the sinking of the "Titanic" he and his fellow-travellers gave such a magnificent display of the courage of the Anglo-Saxon race, not one of them all went into the icy waters of the North Atlantic with a more sure and certain hope of a glorious resurrection; and yet with all his faith and courage, he groped and struggled for a weapon with which to confute the materialism with which the weaker members of his faith were struggling.



Writing to Sir W. Robertson Nicoll, the able editor of the *British Weekly*, he says :

“ It is shameful that a Christian Journalist should refuse to study spiritualism, the only proof of Christianity that can be offered to the human mind. I am a sinner saved by grace, and that is my creed, but I am sick of believing, sick to see and know.”

There is further the disparity between the clerical profession and the actual performance of their duties to be seen at times by members of their Church and wrongfully associated with the Church or Christianity, and not the individual, and the occasional appearance of the policeman in clerical garb, that lessens the attraction of many, and tends to alienate members from the fold. But to my mind the message to the people has lost part of its force. The Presbyterian Church is manned by University graduates, and, possibly unconsciously, their teaching aims at giving an intellectual basis for the gospel they preach. Hence we frequently hear essays on duty and character, or doctrinal sermons, such as an attempt to reconcile the sovereignty of God with the free will of man. It may not be generally known, but it is the fact, that few educated people go to church to hear discourses of philosophic wisdom on ethics and morals, which leave untouched the great central truth of Christ and His atonement.

Dogmatic assertion by scientists has a similar effect to that of the theologians, and produces the inevitable reaction. Sir Oliver Lodge, Chairman of the British Association, forty years after the Belfast declaration, openly addresses its members from the chair and asserts his absolute faith in a future state, and his belief that communications have passed, and will pass across the chasm, and sooner or later, the relations of the living with those who are dead and gone will be treated with



mathematical precision. Alfred Russel Wallace, the co-discoverer of evolution in "Man's Place in the Universe," has shown that the earth was designed with the special object of supporting life, and especially that of man, and Rudolf Eucken, the distinguished Professor of Philosophy at the University of Basel, while rejecting the wrappings with which in many cases the eternal in Christianity are hidden, is a firm believer in the spiritual life, "the profound needs of the human soul and the desire for an unshakeable spiritual reality which shall stand out clear above the apparent chaos of ordinary human conditions and is ineradicably planted in the human spirit."

Some preachers fail to see and teach that Christianity in its essence is a matter of pure faith, that in the vast spiritual world into which we all enter to a greater or less extent, reason is no help, nay, rather a hindrance; therefore, we lay it aside and grasp by faith alone the great truths that so closely concern our eternal welfare. Science and reason do not affect the question, religion is wholly outside their sphere, and rightly understood do not affect it. The discipline to which in our social states we submit, and on which our civilisation depends, has no rational sanction outside religion, and teaching a code of ethics without religion is absurd, for without religion you have no basis on which to build, and without Christ you cannot have any form of Christianity, and you cannot have Christ without faith. Forty years ago a very popular and attractive preacher in Belfast was the Rev. J. C. Street, an intellectual, cultured, and attractive man, of great eloquence and strong personality. I often went to hear him; being a Unitarian his teaching left out the Divine Christ. The church for a time was crowded, but he had no message for the people, and they drifted away, and the man's name and memory are utterly gone.

At the same time Henry Montgomery was conducting

services in a small mission hall, which I also attended. It too was always well filled, but here the theme was always the same, an all-sufficient Christ equal to every demand of suffering humanity, and so for forty long years the old, old story of Jesus and His love has been told to the people of Belfast, and Dr Henry Montgomery has left his mark and influence on the city and on his church in as indelible a way as Drs Johnston and M'Ilveen have done by establishing the Orphan Society and Old Age Fund. On the whole, although the Church suffers from the philosophic essayist, we have reason to be grateful that so many of our Presbyterian ministers give in its fulness the message of justification by faith in our risen and exalted and Divine Redeemer.

A communion service in Macosquin in 1913 illustrates what to my mind should be the style of every preacher. On the fast day Rev. R. Moore, Ringsend, preached an impressive and beautiful sermon on the "Love of God." Fifteen communicants were admitted to membership, seated apart, in a special row before the pulpit. Mr Stuart, the pastor, addressing them, emphasised the seriousness of the declaration of faith they were publicly making, and after exhorting them to pure and holy lives, shook each by the hand, saying: "I welcome you in the name of the Church to our communion and fellowship. The Lord bless thee and keep thee, the Lord make His face to shine upon thee, and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace." It was in truth a solemn and impressive ceremony, not alone for those just admitted, but for all who witnessed it.

I had only recently joined the Church, and being an elder was asked by the session to assist in administering the communion. After an earnest prayer in the vestry the minister, followed by his session, entered the church on communion

Sabbath ; the entire body of the house was filled by communicants, who also overflowed into the transepts. It seemed to an observer as if a reverent awe pervaded the whole building. The session at this service sit in front of the pulpit facing the people, and one could not help being impressed by their demeanour. You could hear distinctly the tick, tick, tick of the clock on the furthest wall, and so rapt was the attention to the preacher that it seemed as if they did not want to miss a word. The text, John xx. 15, " She, supposing Him to be the gardener," and Luke xxiv. 37, " They supposed that they had seen a spirit."

In brief outline the trial and conviction and crucifixion of our Lord was pictured by Mr Stuart, the recognition of His Divinity by His fellow-sufferers, and the silent watching Roman centurion, the aristocratic secret followers in Joseph of Arimathea, and Nicodemus, the cultured ruler and master of Israel whose Pharisaical covering had crumbled to pieces at the midnight interview with the Master, showing their respect and devotion by begging His body, anointing it with spices, and clothing it reverently with linen before placing it in a recently hewn sepulchre. Mary Magdalene, torn with anguish and dread, seeking in the early dim dawn for her Lord, mistakes Him for the gardener, till he addresses her, saying, " Mary ! " The Apostles, utterly discouraged, doubting the great realities they had only dimly grasped, and fearful of their ability to work out their appointed task, get a new glimpse of their risen and exalted Redeemer, and find in it the strength and courage and grace and devotion that enables them to face all trials with an easy mind and conquer the world. So it is with the natural man : we see dimly as in the early dawn, but after a vision such as Mary and the Apostle had, the mists disappear before the risen sun. Psalm 116 was sung :

“ I'll of salvation take the cup,  
And on the Lord's name call,  
I'll pay my vows now to the Lord,  
Before His people all.”

The beautiful service ended by singing the 23rd Psalm :

“ The Lord's my Shepherd I'll not want  
He makes me down to lie,  
In pastures green——”

No one familiar with the trend of modern thought could have watched the scene without being profoundly impressed by the deep religious feeling displayed by the worshippers. The progress of the centuries had touched them materially : an ideal building with transepts and stained glass windows, high-pressure hot water circulating pipes for heating, individual cups for the communion service, fully abreast with the light of mechanical and medical science, but absolutely untouched by the higher critics and philosophic doubt of the nineteenth century. Here was a community of intelligent men and women commemorating the death of the simple, homely teacher who, by the Galilean Sea, in a remote corner of the world and unheeded by any of His contemporaries, in a short blossoming life, laid down a system of ethics that has touched humanity to its furthest limits. Its unfathomable personal depths are wholly inaccessible to speculative and purely intellectual thought ; its supernatural element is accepted without question by these devout worshippers ; it moulds their lives, alters their attitude and outlook, and in the varying phases of life with its times of stress and strain is a shelter that cannot be moved. Many of these worshippers going out into the world, and subjected to its temptations, may pass out of the Church to wander in the broad paths of sin, but rarely I think can a service like this be forgotten and the backslider become quite oblivious



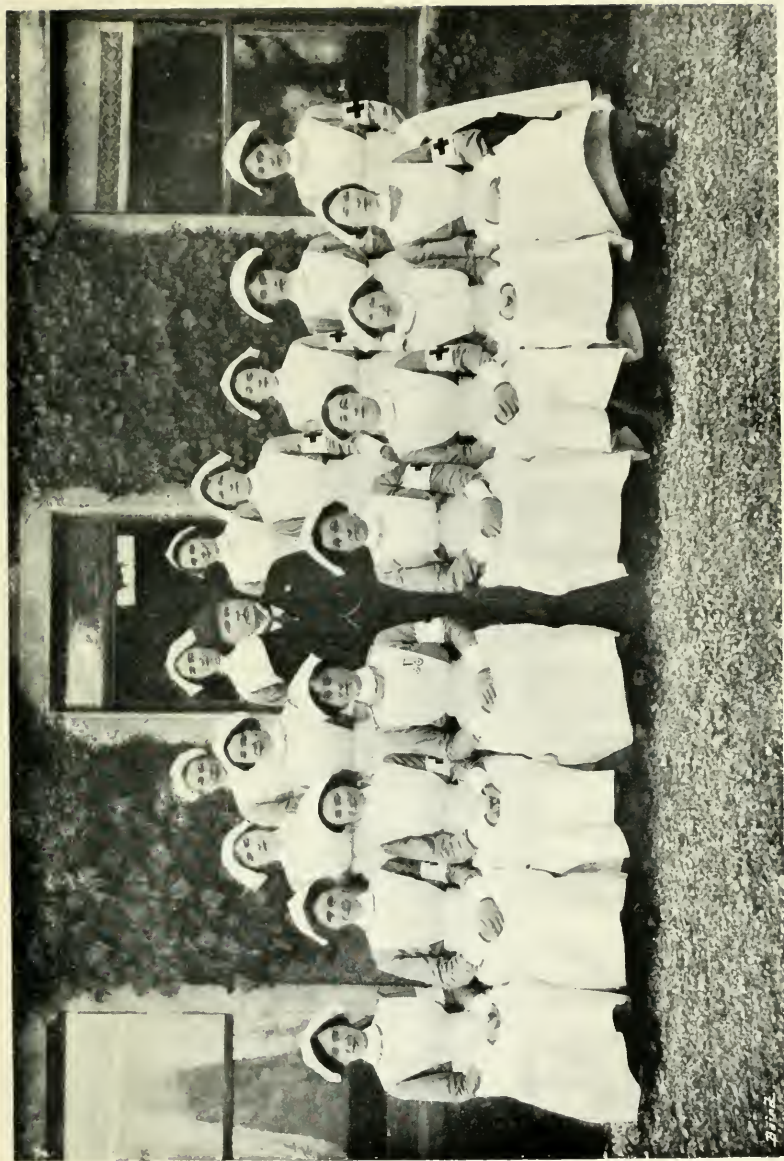
to the beauties of the spiritual world in which in happier days he delighted, and to which in quiet seclusion or on a sick bed he reverts with the old faiths, which are as the Apostle Paul says: "foolishness to the intellectual man for they are spiritually discerned."

The evangelicals and pietists in the Christian Church have felt the influence of the flood of philosophic doubt with which they were surrounded, and while standing firmly on the basal truths of New Testament teaching, yield not a jot of their faith in the Divinity of our Lord, the acceptance of miracles, the necessity for repentance, the new birth through justification by faith in Christ's atonement. It is nevertheless true with this school also, that the stress of conflict, the widening of the horizon that has come with the passing of the suns, but especially a clearer recognition of the unity between a loving Creator and a life of service by the created, has produced an unconscious and it may be unacknowledged softening of the stern, rigid, and uncompromising doctrines of Reformation times.

The existence of an everlasting material hell; the condemnation of all who do not attain or profess rigid Christian standards of faith, is not emphasised as it would have been by followers of Calvin; the difficulty of justifying the severity of such a punishment, and at the same time reconciling it with a God of benevolence, has led to a widening of the avenues and a less exacting demand of the requirements necessary for the safe passage to the haven of rest.

The death of so many of our vigorous young heroes on the battlefields of the present Great War, would have to many of us a terrible addition of horror if we could not grasp the thought and rest on the fact that God who prompted their sacrifice would in His mercy hear and respond to, it may have been, an unuttered prayer or aspiration that reached Him from the





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trenches, or ships, or barracks, of those gallant fellows who put all to the hazard in defence of everything we hold dear, and as we believe, of Christianity and Christ Himself ; we leave all these matters in His hand and refuse to be bound by any school of theologians who would arbitrarily shut the door :

“ For the love of God is broader  
Than the measures of man's mind,  
And the heart of the Eternal  
Is most wonderfully kind.”

## CHAPTER XVII

### THE NATIONAL INSURANCE MUDDLE

IN the spring of 1912 the Irish medical profession found themselves in a position of grave difficulty over D. Lloyd George's National Insurance Act. The bulk of medical work in Ireland is done by the Irish dispensary doctor, and without doubt he is the hardest worked official in Ireland, and the worst paid. I have been for twenty-eight years a dispensary doctor, and have been secretary of the Doctors' Associations in the county and their representative on the Central Committees in Dublin, and the whole position is within my personal experience.

The dispensary doctor is on duty twenty-four hours in the day for seven days every week, has to keep a horse and man, or a motor car, and go out day or night, shine or rain or snow, and of him truly can it be said "his path leads uphill all the way."

In Magherafelt Union the salaries are the same to-day, August 27th, 1918, as they were forty-five years ago. One of the medical officers works a dispensary district of 34,799 acres, or fifty-four square miles, with a population of 8648 for £115 a year.

In the Coleraine Union the medical officer who succeeded me is working a district of 28,000 acres for £100 a year or £30 less than was paid for the same district fifty years ago, and yet one doctor from this Union, through the transfer of his district to Ballymoney, owing to some alteration of the County

boundaries fifteen years ago, has lost £700 in comparison with what he would have had if the change had not taken place. The conditions in these three Unions illustrate the position of the Irish dispensary doctor ; as a rule the salary ran about £130 a year.

In my district the Act added a third to my work. My tickets increased in the year from 800 to 1200, that is, I had a third more patients to attend at their own homes on red tickets and also of patients coming to my dispensary for advice or medicine on black tickets. It worked out in this way : if a man got a feverish cold or lumbago, or neuralgia or some slight ailment that in older days he would have put up with and gone on with his work, he had now the chance of getting 10s. a week through a doctor's certificate and getting off work for a week. At bedtime on one occasion I got a call that illustrates the position. I was called on a red ticket to see a woman who had given birth to a child and was alleged to be dangerously ill. When I got to the house I could not find anything wrong. The woman had been attended by an uncertified nurse, but everything was right, and pulse and temperature normal. "What did you send for me for? Do let me know?" "Well, sir, Mick went in for the Insurance money, and they told him he could only get it if a doctor or proper nurse certified that they had attended the patient," and then into the room walked my friend Mick Connor, smiling and happy looking—for after a birth in Ireland it is quite common for the people of the house to be happy looking, and not always with joy at the addition to the family. "Sure, sur, I said I would send a 'red' line to you, and I knowed I would soon get the certificate for the 30s. of maternity benefit." What could I say but smile and yield and give the certificate, but I said also to the handy woman, "Bella, if I get you attending a dispensary woman



again, I shall have you sent to gaol; let them send for the proper nurse." In any case from one cause or another the work increased as I have stated.

Part of the duties under the Act was to send to the pension officer a certified copy of the death register, in every case where the death was registered of a person 70 years old and upwards, and for this weekly report we got 2d. in each case although the fee for any other purpose was fixed by statute at 2s. 6d.

Every insured person getting his dole, 10s. to a man, 7s. 6d. to a woman, had to produce a medical certificate every week, and the doctor had to visit him and certify that he had that day seen John Jones and that he was suffering, etc. For this certification the Commissioners proposed that the doctors should be paid about 1s. for each person on their list, and if necessary the doctor should visit at the patient's home fifty-two times in the year for this sum.

We have in Ireland two Associations, the Irish Medical and the British Medical Associations, and they formed the Conjoint Committee to deal with this question of fees for certification and see that the medical men get some decent return for the work thrown on them by the new Act. The Conjoint Committees reluctantly accepted terms because they had no remedy—9d. per head in towns with population over 1000, and 1s. 2d. to 1s. 4d. in country. The profession thought this wholly inadequate and a terrible proposition. Indignation was created amongst the doctors; a delegates' meeting was called in Dublin, the action of the Conjoint Committee was condemned; an organisation called the Irish Medical Committee was created with local Medical Committees in each Insurance area, or roughly in every county, and the meeting decided that the Central Committee there appointed would

not accept less than 2s. 6d. per head for every person on their panel. The Conjoint Committee disappeared and the new authority took charge of affairs.

The Commissioners had agreed with the Conjoint Committee, and paid those fees to doctors willing to accept, but only a few would do so. The state of affairs was bad ; doctors would not certify except for a fee fixed by themselves. The Commissioners could not make terms with the new Committee, and as I viewed it the doctors thought they were strong enough to force a decent wage, and the Commissioners were stupid and incapable of initiative or statesmanship of even the parochial variety.

There was bother everywhere over certificates, employers and employed were contributing between them 4½d. a week in the case of women, and 5d. in the case of men, and when sickness came, it was run here, or there, or everywhere for days for your 10s. or 7s. 6d., and everybody, doctors, employers, and workmen were very indignant. The societies, through their agents and secretaries, complained of loose certification ; that is, doctors certified without seeing the patient, and that, generally, the doctors were trying to boss everything, and would refuse to answer questions. In a measure this was true. Doctors in many instances dealing with chronic cases, after seeing the patient a time or two and knowing the patient was likely to be unfit for work for months, did, I feel sure, certify without a visit. The result of all this was terribly bitter feeling ; the doctors felt that they and the poor were being robbed ; and the Insurance Commissioners appointed paid certifiers to do the certification for large districts and so dispense with the country doctor altogether. If the doctors could have got rid of the extra work it would have been all right ; but the paid certifier's first question would have been : " When

was the doctor with you, and how often does he come?" and to have a good case the dispensary doctor would have been harassed to death by unnecessary calls and red tickets.

In spite of all we could do, the Commissioners and the society officials had the whole of Ireland disposed of, and had their blackleg doctors ready for the job at salaries of £500 a year with expenses; and here comes in a point well worth noting—the Nationalist M.P.'s would not help the doctors.

But Nemesis was coming. In 1914 the War broke out, and the War Office wanted the Medical Committee to arrange about doctors for the R.A.M.C. Our officials said: "How can we do this work if we are not fit to certify 2½d. cases under the Insurance Act?" The War Office saw the point. The Insurance Commissioners were instructed at once to settle with the doctors, and the great scheme of blacklegs arranged by the societies—heads of them, I mean—and the Commissioners, was turned down. The terms being, towns 1s. 3d., country 2s. to 2s. 6d. per head, and the insured were saved from examination by a staff of doctors who would have been, in all but name, officials of the societies; and who would most assuredly have done their work; and at the same time the work of certification was given in each district to the doctor who did the work at the above scale, that paid for the extra duties, but at no better rate than the old system of starvation wages. In the Tuberculosis Section of the Act the remuneration is equally bad.

This legislation created more recruits for Sinn Fein than any other cause. The Commissioners were doubtless appointed or nominated by the Nationalists, and must consequently belong to a certain school of political thought. The clerical party in Ireland—except in the Orange and Protestant Society,

and to a somewhat greater extent in the Presbyterian—ran most of the friendly societies, at least in my opinion they dominate everything, and what they asked for, if possible, the Commissioners agreed to. And on County Insurance Committees, even in Unionist counties, Nationalists have a majority and can carry anything they like; in some cases Unionist members are so outvoted that they have no control, and have given up attending.

“ Why do you not attend and report the meetings of the County Derry Insurance Committee ? ” I asked one of our local reporters. “ The reason is we look upon it as a wee Hibernian Lodge,” was the reply. I remember seeing in an Irish paper that Handel Booth, M.P., was entertaining, in the House of Commons, to luncheon an Irish Roman Catholic Bishop and others who were over arranging to get the certification question settled to their satisfaction. Intrigue and wire-pulling everywhere, and only for the War, they would have done the doctors, who would have had a huge burden of extra work without any pay, and an outsider, and a blackleg at that, coming in to interfere with his patients and boss him in his own parish. Next the farmer: he, like the doctor and the labourer, put the blame for the wretched bungle and waste of money and harrassing of the poor on the Members of Parliament, who had voted themselves £400 a year without as much as saying “ by your leave.” Mr John Redmond tried to help us, but Mr Joseph Devlin, then as now was the moving force in Irish politics. I have not the slightest doubt in the world but Mr Devlin was truly desirous of helping the poor sick worker. His influence carried anything he supported at the Party Meetings, and his advisers were officials of the Ancient Order of Hibernians, and one of the National Insurance Commissioners. These men found the doctors bumptious



and careless—and no doubt in many instances this was true—and thought it wise to get rid of them. Poor Mr Redmond was anxious to meet the doctors but was thought to have been advised otherwise by Mr Devlin, who was keen on the reforms in the Act, and who on sections about which he knew nothing, namely, the work of an insurance society, and medical questions, left these matters to his experts, and they made a mess of it, although doubtless their motives were good. An endless chain set in motion by D. L. George, it has gone on in its evil course and will go on till it is radically amended.

The Bill is so drafted that the working man is almost helpless; cases of insured being done out of their benefit are quite common. Two people who were in my service had been done out of benefit, one during an illness of three months and another on some technicality, being refused maternity benefit; but the worst case was a member of the Catholic Diocesan Society. His wife had four or five acres of land and a house. At one time he got an eye injured, but it healed and he went on at his daily task as a common labourer for thirty years when something went wrong with the second eye, and I had him sent to an eye specialist, who said he would not improve sufficiently so as to be able to work. The society would then have been liable for 5s. a week till the man became seventy, when he would go off to the old age pension list. So the society charged him with hiding defects when he joined the society and also with being a farmer, and noticed him to attend a meeting thirty or forty miles off and answer these charges. Of course, this poor semi-blind man could not attend, and he was expelled from the society and got nothing for all his contributions.

The Act provides for an arbitration court in case of dispute, and the society can fix, say Belfast, for a case from Co. Derry. How is a poor person to attend forty or fifty miles away in



Belfast, and take his witnesses and arbitrator to have a case tried when the matter in dispute may only mean at most a couple of pounds? I have known a poor woman whose husband was ill having to travel from my place to Coleraine three times before receiving her benefit. This, as I wrote the Commissioners, involved a journey of sixty miles, and such an occurrence could not take place, I thought, in any country in the Empire except Ireland. Substantially, insured people may take what they get, for it is useless and hopeless for them to fight. I do not blame the responsible officials, but I know beyond cavil that many of the insured are done out of their benefit, and others have the utmost difficulty in getting the maternity benefit. If your local agent is a straight man the insured are all right in most cases, if not, the poor suffer, and there seems to be no way of setting it right except constant fighting on their behalf by the doctor or someone fit to do it properly.

The attitude of the Irish doctor has been, I am credibly informed, open, undisguised hostility to the Irish Party for their action over this Act. Nearly every Irish doctor had one or two sons in the Army and yet the fathers at home in their own districts, where they have influence with the people, are the chief supporters of Sinn Fein—not that they have any sympathy with its weak sentimental idealism, but because they have an undying enmity against the Hibernians and ordinary Nationalists who tried to crush them. One can easily imagine the effect of an active, bitter vendetta against the paid Member of Parliament who sanctioned the Budgets and the Insurance Act. I met it recently in a young Nationalist doctor: “That gang of place-hunters, living on the people;” his views were strong and his language caustic. “But what will you put in their place?” “That’s the puzzle,” said he;

“there’s nothing practical in Sinn Fein.” And again the lessened value of money has prompted the Government to increase the old age pension from 5s. to 7s. 6d. Should not something like this be done in the National Insurance Act? It was based on the principle that if an insured person gave so much money, he would in certain eventualities receive what would provide him with a support in sickness. He is still paying that sum; substantially the expenses of the society have not increased, except postage, paper, and travelling expenses and a little to the agents. So the society is getting almost as much in value as in pre-war times and paying to the insured only half of the sum considered necessary to support him during sickness when the Act was passed. The Commissioners can sanction, if asked, increased expenses to society officials so as to eat up the profits, but I see by the balance sheet of one society that they have £60,000 to their credit, and they keep on with the old sums to their sick, although these sums are now wholly inadequate. In my opinion the whole system is vicious, and even the men who as chairman and committeemen and members of the society figure at the annual meetings do not have any real knowledge of how the system works out; but the agents do, and their object seems to be a big balance sheet with a big reserve, when it should be the relief of distress and the helping of those passing through times of stress.

As illustrating the working of the Insurance Act, especially that branch of it that deals with tuberculosis, I submit some points put by me before the Co. Derry Insurance Committee at its meeting in June 1918. The figures and yearly report were supplied by the Clerk. In 1916 289 people died in the County from some form of tuberculosis; for every death ten are ill, so the Committee had the problem in 1917 of dealing with 2890 suffering people. Although strictly the Committee

only deals with insured, yet the Act was the considered remedy for stamping this plague out in Ireland. The number dealt with by the Committee was 36. The cost of treating these 36 was £811 with no case in the returns reported as cured; of this £811 the doctors who worked the Act got £205, 16s. in fees and mileage, and the Committee for travelling expenses, sustenance, and loss of remunerative time got £233, or £28 more than the medical men who looked after the persons who were treated. I gave it as my opinion that the returns obtained from the Act were that the insured paid:

Insurance, 6d. for 2d.

Tuberculosis Section, 4d. for  $\frac{1}{2}$ d.

A clerical member of the Committee pointed out that the payments to the Committee came from the Insurance Societies and from a Government Grant, and with characteristic Irish indifference to indirect taxation, seemed to imply that therefore the matter was not worth much consideration, overlooking the fact of the example an important County Committee was setting. The abject failure of this most pretentious scheme of social legislation is now clearly established, also the huge burden placed on the labourers and their employers, from whom, in the main as the wealth producers of the country, the Insurance Societies and the Government draw the money that is spent so lavishly and so uselessly. Acts of Parliament may be good or bad; no matter how good they may be, bad administration can render them useless, and if you fail to secure intelligence and brain power at headquarters, inefficiency is soon visible down to the extremities. The Act needs to be radically amended in Ireland, and suffers, as many excellent measures have previously suffered, from what is a serious blot on the whole administration of the country, namely, the

appointment of men to high executive positions owing to their religious or political views, and all down this Act from the top to the very bottom, religion and politics have damned it, and made its administration the despair of every true lover of Ireland. It would have been infinitely better if the whole Act had been worked, as part of it is, through the Post Office.

## CHAPTER XVIII

### CORONERS

MANY people are of opinion this official could safely be dispensed with, and as I have the honour of holding this position for the Coleraine District my views on the subject may be of interest. The administration of justice is a matter with which so far as I know every one in this district is satisfied. Such a happy condition would not exist without the right of holding a public and sworn inquiry in the case of sudden death or fatal accident. I remember in a case on which I held an inquest on a poor lad who was found dead on the public road with marks on his face, and blood about his person and head, due to falls and exposure when under the influence of drink. An intelligent Coleraine jury gave this verdict after hearing the evidence of Dr Creery, one of the most careful and painstaking doctors in the north of Ireland. He and I had the body stripped and examined most carefully, and were absolutely certain that death was due to the above cause, and yet the public, or a section of them, believe to this day that deceased met his death by foul play, and that the matter was hushed up. Of course, thoughtful men never entertained this view, it being so palpably absurd that the coroner, jury, and police would do such a thing, but the fact that this belief was widely entertained is a proof of what might happen if no such public enquiry were held, and the matter left solely in the hands of the Constabulary. I venture to say that if this were done in a very short time



confidence in the authorities would be lost and the public would soon be clamouring for a remedy.

In the olden time every Parliamentary elector in the district for which the Coroner acted had the right of voting. It was a miniature Parliamentary election and very costly to the candidates. The method of election was changed when the Local Government Act of 1903 was passed, and the appointment was vested in the hands of the County Council. The office is the oldest known, and the Coroner, after the Lord Lieutenant and the High Sheriff, represents His Majesty in his district. The Lord Chancellor may deal with the Coroner, and I think if due cause were shown might dismiss him, but no one else has anything to do with him.

When I was appointed no one explained my duties or took the slightest notice of me, and no one since has ever asked me a question about my work. It seems to me the Coroner is in every respect his own master. He holds a quest when he thinks it necessary, sends his quarterly account for expenses to the County Council, neither police nor lawyer can ask a witness a question without his permission, and in his own Court he is supreme. What actually does happen is, each Coroner, being presumably a man of sense, has an inquest in every case where the cause of death cannot be certified, and where the police or Crown think it is necessary. In every case the Constabulary have authority from me to permit of every attention possible being shown to the deceased by his relatives, who are to be facilitated in every way that would render their trouble less acute.

I have twice found that delay in telegraphic messages reaching me has been the cause of serious inconvenience, which I greatly regret, as I recognise that it is the duty of the Coroner as a public officer to consult the convenience of the public and

especially the relatives of the deceased, no matter at what inconvenience to himself, and this has always been my aim.

If Coroners published a record of the cases that have come before them, it would be most interesting.

When new to his office he willingly takes the police as his guide, but by and by he finds they are not infallible. He soon finds his feet and begins to think for himself. Our Constabulary is made up of honest, capable men, but you occasionally find one, who in dealing with a case, first forms his theories, and then furnishes the facts to fit the theory.

I was summoned by wire on a Saturday night to hold an inquest on a woman who had come to a lodging-house in Coleraine and died in two days, without having given her name, or leaving any clue to her address. I hurried off to get the inquest over before Sunday. A police sergeant had all the witnesses ready. It was late; I wrote the depositions, and asked no questions.

“Gentlemen,” the sergeant said, “this woman got ill in the train, got out at Coleraine railway station, sought a lodging-house, got a stroke, and died of paralysis. I went to the station, got her box with her address. I have wired her friends, but without them I can identify the deceased, who was a cook at service in Portstewart.”

Accordingly he proceeded to do so.

The owner of the house said deceased took the room, paid the cost and went to bed; witness did not ask her for her name. In a few hours, having heard a noise, she went to the room and found deceased lying on the floor; she could not speak and was paralysed. The doctor deposed he was called to deceased, whom he found unconscious and paralysed. Death was due to cerebral haemorrhage.

The next witness, supposed to be acquainted with deceased,

expressed a doubt as to her identity, and in the end said: "Deceased was not Jane Johnston." "Oh, it does not matter," said the sergeant. "I have Mrs Mc. who knows all about her." Mrs Mc. deposed she had known deceased for many years, the papers got in her box at the station were recommendations given to her for services as cook. Mrs Mc. kept a servants registry office, had been shown the papers got at the station; had seen the deceased lying dead in a darkened room with her face loosely tied up with a big handkerchief; she had also the sergeant's word. "Yes. It is Jane Johnston."

The jury found accordingly "that Jane Johnston died of cerebral haemorrhage," signed their names and departed.

It is the duty of the Coroner to give expenses to poor witnesses, and I asked for the woman, who would not identify, so as to pay her, for she had come from a distance. After signing her receipt and taking the money, she thunderstruck the police by saying, "The woman you said was dead is out on the street."

"Tut, tut," said the sergeant, "what nonsense."

He and his superior did not, however, look very happy. By and bye we came down the stair, and there right enough outside the door was an angry female with a crowd of spectators.

"How dare you, sergeant, wire to my weak sister at Gortinmacrane that I was dead." "How dare you go to the station house and open the box I had left to get a key." "How dare you read my papers," and on and on as a voluble outraged woman will. The poor policeman was concussed; he saw his blunder, saw that his policy of getting facts to fit theories was evidently a false system, and stood humiliated and silent. I felt sorry for him, and at last, to make a diversion, said, "Look here, my good woman, I'm His Majesty's Coroner, twelve



CELTIC CROSS IN CAMUS GRAVEYARD





jurors have just signed a verdict that you died this morning, and if you scold another word I shall have you buried."

The laugh was general. The woman was silenced, and the sergeant went off, obedient to the promise he made that we would wire the weak sister at Gortinmacrane that her relative was very much alive. I never heard who the deceased was; the police said they could not find out. I rather think they did not court any more publicity, and since this inquest I do not always take the facts without examination, as stated by the police.

## CHAPTER XIX

### COURTS OF LAW

It is a maxim in English law that a prisoner is considered innocent till he is proved guilty, but in Ulster the reverse holds.

A newly appointed Justice of the Peace may keep an open mind, but it soon narrows to the quality of his senior brothers on the Bench. With them, it is the Crown, first, last, and always. The person charged is guilty, and those who offer evidence for the defence are biassed, or it may be perjured. This unhealthy condition is due to the fact that as a rule the Crown is usually right. But the absence of an open mind till the evidence is given is a serious defect.

People say it is a small matter, any person injured has the right to appeal to the cheap higher court of the County Court Judge, or the Judge of Assize. This, however, is an appeal from Philip sober to Philip drunk.

“Judges live so entirely in their own narrow and limited circle, with in the main such a mean and dishonest environment, such a sickening atmosphere of flattery and deference, that the ordinary courtesy of educated men becomes blunted and dulled. As a rule their jokes are stupid, their tempers villainous, and their conduct and language intolerable.”

I remember hearing a case at the Derry Assizes. A distinguished judge was on the bench; a respectable-looking man was charged by the Crown with a serious offence. A witness was called for the defence; a man of outstanding reputation

for integrity and philanthropy, and he was attacked by the judge with a virulence and venom that in my opinion was an insult to the public and a disgrace to the court. His evidence was of little value; he had been called to give an additional respectability to a prisoner, who in the opinion of the jurors and those who heard the case should never have been in the dock at all. Somewhat later it dawned on "My Lord" that the witness was not an ordinary man, and that the unbridled licence of the language from the bench should be withdrawn, and he made a halting apology that aggravated the offence.

Later, in a case from my district, in which I was witness, a particularly sordid one, he interrupted the chief Crown witness to ask if he were a working man.

There was nothing in the man's appearance to differentiate him from any of his class, but the judge had an object. The second witness, a woman, hesitated, and held down her head at a point in her evidence. In addressing the jury his lordship said: "You noticed, gentleman, the remarkable respectability of the husband, so marked that I thought he belonged to the farming class, evidently far above the position he occupies in life; and the woman you saw, gentlemen, the way she gave her evidence, the reticence, the modesty, the hesitation, the detestation with which she approached and receded, and again approached, the story of her own shame." The old police sergeant standing by my side could bear no longer and whispered to me:

"My God, doctor, did you ever hear the like of that?"

A conviction, first, last, and always, a conviction was what the judge wanted, and in both cases his exaggerated rhetoric failed, for the jury refused to convict and I have no doubt they were right.

In the celebrated Berryman case the first witness for the Crown, an experienced professional man, was so bullied by the judge that he utterly lost his head, and so on, one after the other, snapped and snarled at by the judge, it reminded one of a rat in a trap scratching and biting at every one that came before him. Such conduct is a disgrace to the bench, and should not be tolerated. I suppose it is the liver or uric acid, but in any case it is intolerable in a free country. You occasionally met an exception. Judge Overend was never I think in his long and honourable connection with County Derry known to snub a member of the bar or insult a witness. My experience of law courts has convinced me, that of all the unreliable evidence produced against a prisoner, the statement alleged to have been made by them to the police after their arrest is the worst. How it is twisted ; when we remember that a comma, even much less than a word, added, may alter the whole meaning, I would not find a dog guilty of any offence, much less a human being, on the evidence of an explanation by a prisoner after his arrest.

## CHAPTER XX

### PEAT OR TURF FUEL

PEAT or turf was, and even now is largely used in rural Ireland as fuel. The bog in Ulster was fairly evenly partitioned until the tenants purchased their holdings. Many landlords had no bog on their estates, and those tenants were able to get a "bank," as the portion necessary to provide a fire for a house was called, from an estate on which there was more bog than those tenants required. In most cases, as a condition of purchase, the tenants of an estate insisted that the bog should be distributed amongst the purchasing tenants, and outsiders were rigidly excluded, with the result that now some have more than they need and others have none, for unless a man has a very big quantity he wants to preserve it for future years, and refuses to allow "banks" he is not using to be "cut."

Coal, lignite, and turf or peat are products of the decomposition of earlier vegetations, which, in the course of millions of years, have taken from the atmosphere the carbon contained in these substances, and transformed it into organic matter.

Geological deposits of fuel and other kinds are common in Ulster; for instance, in the layers of rock at Portrush near the beach at Lansdowne Crescent you see very interesting deposits of ammonites; on the strand towards Dhu Varran a layer of peat is to be seen; in the hills above there is a mine from which lignite in paying quantities is obtained, and further north are the coal mines of Ballycastle; in addition, iron ore, and a peculiarly hard kind of stone, is broken, and was shipped



in considerable quantities before the War. County Antrim just missed those few extra degrees of richness of deposit that would have established a chain of Belfasts all over the north of Ireland. Possibly it is better so, for industrialism, with its wealth and man power, so necessary for national security, has its invariable accompaniments in disease and vice.

Deposits of peat are found all over Ireland ; low-lying wet soils and marshes and a cold climate produced the peat, and its distribution was dependent on the movements of the earth's surface. Volcanic and other forces, caused by the energy stored in the centre of the earth, produce those alternating hills and hollows, upheaved at one period, depressed at another, and so peat may be found on the side and even on the top of a mountain, up-heaved by some convulsion that has raised to an eminence land that was previously lying at a low level. For instance, between Aghadowey and the hills above Rings-end, you see where a layer of rock was forced through a deep deposit of peat by a bubble, in some convulsion that produced the range of hills between Aghadowey and Limavady, and in the upheaved mass carried the peat to the top of the mountain.

When the farmer has got his oats and flax sown and his potatoes planted, he has a spell of almost two months, that is, from early May till late June or July, in which the growing crop requires little attention, and he is able to give his time and work to the very necessary and arduous task of "cutting and winning" and carting home the turf necessary for the next twelve months.

Farmers who depend on turf either possess or rent a "bank," or about a rood of bog, and on this work he can turn the hands set free by the almost finished work on the farm. The banks of turf are cut with a special spade that leaves the turf or peats about the size of a brick ; the cutter throws it

out before the forker, who lifts it on a specially fashioned barrow, and then wheels it off and turns it over on a field, laying the barrow-loads in rows, with sufficient space between the rows to allow the turves to be spread evenly over the ground without lying on one another ; this, the second part of the job, called spreading, cannot be done till the wet, soft turves have been sufficiently long exposed to the air and sun, so as to be hard and fit to turn over without breaking ; usually those first cut are ready when the cutting is over and then they are " spread," and in due time they are dry enough to put up on their ends. This is called " footing," pronounced " futtin' " ; in this position they quickly dry, and then are put into " rickles " or a larger heap that might contain one or two barrowfuls ; bogs are almost always wet. Peats dry better when set on their ends, and the more of them there are together, and built up, it follows the less are touching the wet ground, and this is the object, to set them up as soon as possible, and so keep them off the wet ground and at the same time get them dried by exposing them to the air. If the season is wet or the " under-field " on which they are emptied and spread is also wet, the task becomes more difficult, the " futtin's " have to be changed, the wet ends turned up to dry, and any specially wet turf set as high up on the " futtin' " as possible. In a dry season the work goes on quickly, but in a wet one the task becomes very hard indeed. Sometimes they are never got out of the bog, or have to be carted home so wet and soft and heavy that the work is doubled and the turf damaged.

When dry the turves have to be wheeled out to some dry place where a horse can take out a load, or half a load ; the latter is called " a drag," that is, a small load which is emptied on some hard place where a horse can move freely, and then the carter goes back for a second drag, and fills the load with

the one taken first, and starts for home on a good road with a good load.

To save the long distance wheeling, or dragging, a farmer is sometimes tempted to venture for a load further than is safe into a soft bog and "lairs" his horse, that is, the poor animal finds his feet sinking in the soft bog, gets frightened, stamps his feet in the effort to get away, and ends by sinking so deep that he is powerless, and has to lie till help comes to get him out. The cart is taken off, some heather or straw spread over the ground, and the horse helped up, or dug out with a spade.

The distance home may be so great that only two or three loads can be drawn in the day; again the turves are emptied up and built into a stack, tapering to a high, narrow edge like the ridge of a house, where they keep safe and dry till they are used.

All through the bogs are stools of trees, and long fir trunks, the remains of forests that probably were growing before the land was depressed, or the marsh formed. This wood is charged with resin, and so sterilised—by the preservative action of the Gallic acid and tannin found in the bog and those other preservatives that are found in the sphagnum moss of which it is formed, and which make this material so useful for dressing wounds—that it will outlast in wear, and resist damp and weather for a longer period than any other timber. It was used for beams in the roofs in olden days, and the stools or stumps are split up with a special kind of hatchet—a foot or eighteen inches long—and used for fuel and for lighting fires.

It was quite a common method in the old days for men to make fir ropes. The fir was split into shavings and then twisted into ropes; these were taken to the market and sold for use in thatching the houses. The rope ran along the edge of the roof, or the part called the "easin" for one or two rows, and again another row at the top or ridge; pegs were made from

the fir, and the thatcher drove them through the rope and into the thatch, fastening it so firmly that no ordinary storm could carry the thatch away. It looked also a rare neat job, and always wore till the thatch was done.

From the fir also were made the splits with which in days not so long ago the house and offices were lighted in the winter. Two old hooks or sickles—the instruments with which in olden times they shored the oats—were stuck into a beam over the fire, with what had been the cutting edge up; the splits were kept lying in these hooks and were dry and ready to burn. A piece of iron with an opening in which to stick the end of the split was driven into the fireplace, and by this light many a bright Ulster boy prepared his lessons. A lighted split was carried about as it was required, and when visitors came in a piece of the fir was thrown on the fire and burned brightly and slowly for a long time, and quite illumined the room.

It will be easily seen how arduous a job it was to get a winter's fire, for the average farmer would use 100 loads; it was always looked upon as well worth the trouble, securing comfort and light through the long, dreary winter. And a peat stack of comfortable size usually went with a well-thatched, fir-roped and pegged roof, and clean, white-washed farm-house or cottage, and were certain signs of comfort, prosperity, and cleanliness. To-day the farm-house is a two-storied building with good windows, slated roof, and cemented, and in cases, painted walls; showing the prosperity and growing wealth of the Ulster farmer, but lacking in the picturesque, quaint and cosy-looking dwellings of his ancestors; and the farm-house is as different from that of the period that has gone as the cheery fire on the hearth, with brilliant burning "chip of fir" and "split in the brace," are to the smelling paraffin and smoking colly from the coal.



## CHAPTER XXI

### FLOTSAM AND JETSAM

“ ‘ Lady, dost thou not fear to stray  
So rich and so lovely on this bleak way,  
Are Erin’s sons so good, or so cold,  
As not to be tempted by woman or gold ? ’

‘ Sir Knight, I feel not the least alarm,  
No son of Erin will offer me harm,  
Although they love women and golden store  
Sir Knight, they love honour and virtue more.’ ”

THIS chaste garment with which the poet in such beautiful language clothes the Irish people is, I fear, a myth ; but some one may say, the writer speaks of the people of the north, chiefly those of Scotch extraction, and in this respect they are very different from the purely Irish. There may be something in this, nor am I concerned to prove it otherwise. It is a well-known physiological law, that maternal instinct, carrying cheerfully with it, when properly developed, that huge load of pain, toil, self-sacrifice, and love which in its fulness we call motherhood, rests wholly on sex attraction. The human body is a complex machine ; its functions and actions are governed by the nerve centres ; and these, like the central office of the telephone or telegraph, receive and transmit to the community the messages that are acted upon by different sections. The human heart is, for instance, supplied with accelerating nerve fibres ; these carry from the brain the message that the pulsations are to be quickened. It is also supplied with inhibitory messages ;



these when necessary travel in similar fashion and slow the action of the heart ; so the heart typifies the action of all other organs of the body in this matter of responding to stimuli ; and one can easily see that any lack of balance in the receiving or transmitting, or co-ordinating machinery, may result in perverted action ; which may be a temporary or permanent defect, and which may also vary as the result of heredity, or race, or climate, or environment ; and which may, irrespective of all these influences, be profoundly influenced by ethics and training.

It is obvious, therefore, that treating the mistakes of trustful femininity or the weakness of an emotional nature as the signs of permanent moral depravity is as illogical as it is unjust. The chastity of our women folk is a great national asset ; transgression must be penalised. We should not, however, lose sight of proportion, and we should see that the punishment reaches the man as well as the woman. I shall probably be censured for saying that we occasionally suffer from the defects of our virtues ; and the following analogy may not be perfect, but it conveys my meaning. If our lads in France began to weigh their chances before going over the top, or rushing a German position, their record would not have been so glorious ; and if occasionally that courage ran, as it has often done, into absolute recklessness of danger, we cannot blame ; and if we find a woman coldly counting the cost of maternity, she is not the type of which the mothers of our race are made, and has no part in the vast record of suffering and toil and love that has created in all lands a reverence for motherhood that dignifies and redeems the race, and makes us anxious to protect the weak, and be lenient with those who slip or fall.

The district in which I live and have worked is Protestant, but I know the conditions in this and adjoining districts.

There may not be as many illegitimate births registered among Catholics as Protestants, but if you count the number of Catholic children born in less than the normal period of gestation after marriage it would modify the views of some and alter the statistics; for even if parents are only just married, the child is legitimate, and appears so in the Registrar General's returns. Undoubtedly the confessional is of great influence in this respect; the priest learns the condition at an early stage, and can bring pressure to effect marriage, and does. I remember a very decent working man in my district, the father of a handsome girl who was betrayed by a scoundrel who lived in a Catholic district fifty miles away. He went after the man and told the story to the parish priest; humble man as he was the clergyman took up his case, and together they went to the offender, who refused to make amends. Whether or not it is true I cannot say, but my informant said the priest raised his hands and said: "I excommunicate you in the name of the Church"; a highly creditable attitude for a clergyman to adopt in defence of a poor member of his own faith. The pressure was without effect, but one can easily see that a member of the Catholic Church would have difficulty in resisting this influence. Protestant girls have no such protection, although the clergymen are quite willing to help as far as that may be possible. However this may be, in the matter of infanticide the mothers are usually Protestant.

Consider the standpoint of the mothers. With the Roman Catholic, she has probably told the priest in the confessional, and even if this has not been done, she believes if her infant dies unbaptised it will go to hell.

The Protestant mother has not been accustomed to confess. No one knows, and if the child is choked, or smothered, she thinks it goes to heaven, and consequently the outlook is

wholly different, and all these points are factors in these questions of illegitimacy and infanticide.

In 1905 there were 2710 illegitimate births in Ireland, and from 1900 to 1905 we had in Aghadowey Dispensary District 37 illegitimate births—this covers five years; and all except two belonged to the working class. The record in this district is bad, for which the defective house accommodation was probably largely responsible; the promiscuous mingling of the sexes inevitable in dwellings of one or two rooms is very bad. It blunts the edge of human modesty—that protective armour handed down to us through the centuries from the time when the dawning consciousness of our first parents found in the Garden “that the eyes of them both were opened and they knew that they were naked.”

A great deal has been done to remedy these conditions through the building of the District Council Cottages. Much, however, remains, for not one third of the people have modern cottages; but the growing prosperity of the farmer will enable him to remedy existing defects himself when the War is over.

However we may differ as to the causes of illegitimacy, its incidence, or the punishment with which it should be visited—and on all these points there is room for legitimate difference of opinion—we shall probably all agree that an equal portion of the penalty should be carried by both of the offending individuals.

It has been my experience that frequently the mother of an illegitimate child is a clean, tidy, thrifty woman; truthful and reliable in all other respects, and that often when in many cases they marry, their homes are admirably managed and their morals irreproachable. At present they are beyond the law. The putative father adds insult to injury by saying the child is not his, and if he is processed and decreed in the

County Court, unless he owns a farm or some real estate he simply ignores the decree and laughs at the law, and this results in the position in which unfortunate girls find themselves, namely, that they are outside the law. The whole burden of pain and suffering, of disgrace and pecuniary loss, are borne by the mother, and the father goes free. The mother goes to service and pays some woman for looking after the child, sums of from 4s. to 5s. a week ; in many cases the child is badly nursed and dies in infancy, or is delicate all through life, or again the grandparents may take it ; but the father almost always escapes, unless he has some property ; but men with property rarely find themselves in this position.

A few years ago a case came before the County Court Judge of Antrim ; the facts and decision were as follows : A labouring man's daughter went as domestic servant to a farmer's house, and came home, and became mother of a child of which she said the farmer's son was the father. He was sued for damages. No defence was taken out, and the Judge ruled that the person to sue for loss was the employer, and dismissed the case, ruling therefore that the only one to sue in this case was the father of the man charged with the offence. The outstanding fact is a woman has no protection. But now that the franchise has been extended to women I hope they will insist upon the extension of the Bastardy Acts, 1872 and 1873, to Ireland, which would provide a simple and effective remedy. Under these Acts the putative father of the illegitimate child may be summoned to a Court of Petty Sessions on the application of the mother, and the Justices, if they are satisfied with the mother's claim, and find it " corroborated in some material particular by other evidence " may make an order on the putative father for the payment of a sum of money weekly for the maintenance and education of the child, and



the expenses incidental to the birth of such child, and of the funeral expenses of the child if it died before the making of such an order.

I do not know in our social system of anything even faintly approaching the injustice done to the young girls of Ireland in this matter. If a little of the hardships were inflicted on beast or bird, the whole country would be ringing with its injustice, and in this I only speak of the mothers ; if we include the helpless and innocent children, and sum up the total of the suffering through careless feeding, lack of proper care, early death, or delicacy that is life long, we make a sum with a magnitude that is colossal. Pass, and act on this legislation, *i.e.* the Bastardy Acts, and you cut at once to the root of the mischief ; every young fellow without money or land—and these are the offenders—will know there is a law to pull him up, and like the farmer or other man of substance, will take care that no such charge can be brought against him.

I could give numerous illustrations of young girls being ruined and their homes plunged in sorrow and shame by irresponsible young blackguards who in many cases treat the matter as a joke. I know of two brothers, one the father of three and the other of two illegitimate children, and they swagger about as if they had a right to be seen amongst decent people. Few people have any adequate idea of the trouble arising in a household where this calamity has occurred. A young girl whose family I had known for many years came to the dispensary to consult me about her health. I told her what was wrong ; she said the man had promised to marry her. I advised that this should be done, and told the girl to let her mother know the position. The young fellow refused to marry ; he did not deny the offence, listened to a friendly exhortation from me, but in the end gave up his job and fled to Scotland.



The poor girl came home to her father's house, discredited and disgraced; a difficult birth rendered chloroform necessary, and when unconscious from the anæsthetic the patient kept crying with a pathetic monotony that was painful to hear, "Oh, mother, I have broken your heart. Oh, mother, I have broken your heart."

She went to a new land and gathered up the broken fragments of her damaged life, and now presides in a happy home. The grandparents took the little stranger; years afterwards when visiting them I found a bright happy-looking, vigorous youngster that any parents might have been proud to own. "What would you take for him?" I asked his grandmother. "All the money you have, doctor, would not buy him," was the prompt reply. How long is this monstrously unjust system to be without a remedy?



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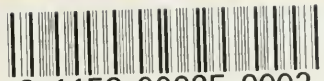
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